

MILTON'S
PARADISE LOST

BOOKS X—XII.

WITH INTRODUCTION AND NOTES.

BY

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INTRODUCTION.

(i) JOHN MILTON.

A short Life of Milton.

John Milton was educated first at St. Paul's School, and afterwards at Christ's College Cambridge, where he took his degree in arts, being designed for the bar or the church; but not having an inclination for either calling, he returned to his father who had retired from business with a good fortune, and settled at Horton, in Buckinghamshire. Here the poet wrote his "Comus," "L'Allegro," "Il Penseroso," and "Lycidas"; poems of such merit as would alone have immortalized his name. In 1637 he travelled into France and Italy. On the outbreak of the differences between the King and Parliament, Milton returned and engaged as a political writer on the popular side; and having a great animosity to the hierarchy, he published some pamphlets against the Bishops. In 1643 he married the daughter of a Justice of the Peace in Oxfordshire but, his wife having been brought up with different sentiments from her husband, left him, and returned to her friends. He repudiated his wife, and published some tracts on divorce, to vindicate this act, which he was about to carry into effect, when his wife's friends brought about a reconciliation. He continued an ardent champion for the parliamentary party even after the execution of Charles I. He also wrote with great asperity against the king's book of prayers and meditations, entitled "Eikon Basilike". About this time he was wholly deprived of his sight, owing to a natural weakness and intense application to his studies. In 1652 he lost his wife, and soon afterwards took another. He was a determined republican, and wrote with energy against Monarchical Government, 'the very trappings of which,' he said, "would support a commonwealth," while, as Latin Secretary to the Council of State, he rendered good service to the cause of national liberty. Milton endeavoured to prevent the Restoration; which event he had undoubted cause to dread, considering the active part taken by him in the rebellion. And when the Restoration took place, he was excepted from the act of indemnity. By the

interest, however, of Sir William Davenant and others, he obtained a pardon, soon after which he lost his second wife. In the time of the plague he removed, with his family, to Buckinghamshire, where he completed his "Paradise Lost," which was first printed in 1667. This immortal work he sold to a bookseller for £5. For the idea of it he is said to have been indebted to an Italian drama on the "Fall of Man"; and it is certain that he had himself an intention at first of writing only a tragedy on the same subject. As the work grew under his hand, his soaring genius gave it the form and consistence, the variety and elegance, of an epic poem. He subsequently composed "Paradise Regained," which, though abounding in beauties, is in all respects inferior to "Paradise Lost," though Milton, remarkably enough, is said to have considered it the better poem. Milton then wrote a drama on the Greek model, entitled "Samson Agonistes," which possesses uncommon beauties, though not adapted for theatrical representation. Among the prose works of Milton need be mentioned his "Areopagitica," in which he pleaded the cause of a free press with great force. He kept his three daughters, who used to read to him in eight languages, purposely illiterate, saying with a jibe that "one tongue was enough for a woman." B. 1608; D. 1674.

Milton's literary life.

It has been called a drama in three acts. It splits itself conveniently into three different and clearly-defined periods: 1632-38, 1639-59, 1660-71.

In the first period Milton lived chiefly at Horton; and in its rural retirement, fresh from college, the study of 'sweet philosophy,' in a chaste puritan home, he wrote *L'Allegro*, *Il Penseroso*, *Archades*, *Comus*, and the *Sonnet* to the Nightingale, poems coloured by the scenery, pasture and corn, and wood and orchard and the wide-watered Colne and not far-off the towers of Windsor "bosomed high in tufted trees." These poems are remarkably free from any political animosity with the virus of which the scholar Milton still seeking retired leisure within "the studious cloister's pale," was not yet inoculated.

In the second period a wild Nemesis drove him into the whirlpool of political contention. Those were stirring times, and it was impossible for a youth of promise not to take sides

in a quarrel which was fraught with momentous consequences in the history of mankind. In the Civil War Milton fought with the powerful weapon of his pen. A series of pamphlets conceived in the most violent spirit was thrown upon the world, demanding in the loudest tones of thunder liberty, perfect freedom, in all the concerns and relations of man,—liberty of the press, liberty of conscience, domestic and political liberty: and justifying in the teeth of clenched opposition the great rebellion ostensibly against a despot king but really calculated to establish on the surest and safest foundation that emancipation of humanity for which Milton has done what few others may be credited with having achieved in the history of the world.

The third period saw the poet fallen upon evil days. The Restoration of Charles I was the restoration of slavery and immorality. The hand was put back on the dial of progress for over a quarter of a century. The soldiers who had laid down their lives for humanity, were treated with the utmost indignity. The dead were dug up and exposed. The living were imprisoned or executed. In the general wreck Milton lost everything, was cast into prison, and would have ended on the gallows had not the intervention of a Royalist friend come fortunately in to his rescue. Paradise was lost, never, except in the wildest dream, to be regained: and the prospect before the poet and his party was one of the gloomiest. It bespeaks no little marvellous strength and vitality of genius that Milton should have put forth his richest crop of poetry at this time. *Paradise Lost*, *Paradise Regained*, and *Samson Agonistes*, were the products of this period.

Milton's literary characteristics.

It is impossible to enter into details at this place. A few of the most remarkable characteristics may be mentioned here:

(1) Milton's name is a synonym for *sublimity*. It is indeed, the grandest element in all productions. Other poets have been 'sublime' too but none perhaps so uniformly great and unflagging.

(2) His scenery has been called 'a school of morals.' It is not merely as a carnival of colours or a vehicle for didacticism that Milton brings in any but the colours and the virtues are

so finely and with such splendid subtlety interwoven that we are at once charmed by the one and elevated by the other.

(3) The force and magnificence of his imagery is astonishing. Milton carries us aloft into the empyrean and down into the depth of the profound abyss, to explore the secrets of that abysmal deep. The cherub Contemplation touched his lips and hallowed them, and the poet lavishes on the reader's soul a stream of lively portraiture without intermission.

(4) The harmony of his writings in both prose and poetry, is noble and varied. His periods are often long and involved but always built up with the most perfect symmetry. The verse goes 'swinging slow with sullen roar,' with sometimes a roll as that of thunder, sometimes 'lapt in Lydian airs,' but often with the mighty-mouthed, full-voiced, peal of the organ.

(5) This harmony is often secured by what are called alliteration and representative rhythm. Milton's alliteration is often very subtle and as natural as the trill of a bird. His verse often conjures up the sentiment it would convey by the very flow and sound of it.

(6) Milton's wealth of classical mythology and allusiveness is unbounded. These do not show any pedantry in him but come with a freight-train of associations intensifying the charm and glory and making his poetry a beautiful illustration of his own line, "where more is meant than meets the ear."

(7) Milton's command over the vocabulary and idiomatic capacities of the language is immense. Where the vernacular fails him, he resorts to classicisms and has enriched the language by many imports and coinages, as his poetry has enriched the blood of the world by its purity and elevation of tone, its grandeur of conception, its magnificent rhythm, its unsurpassed harmony.

(ii) PARADISE LOST.

Circumstances under which *Par. Lost* was written :

Milton is the singular instance in literature of a poet who made a resolution when he was 32 and carried it out when he was over 50. "At forty many are dead poets." But Milton kept up the poetic vein in him, the vigour and strength of his

genius, undiminished by a crowd of circumstances the most adverse, the most blasting, each singly and in their cumulative effect unsustainable perhaps by any human being. He had been the most strenuous fighter for liberty—liberty of conscience, liberty of the press, political and social liberty—but on the Restoration of the Stuart Monarchy all the manifold fruits of his labour had suddenly ended and become absolutely futile. The companions of his youthful valour and selfless devotion to the cause of his country were all either gone or had ended their lives on the gallows. He was himself thrown into prison, fined, and would perhaps have been executed for his anti-royalist antecedents, if a friend who had influence had not put in a timely word in his favour. His own home was a source of intense disquiet and trouble to him. His daughters proved refractory and cheated their blind father by parting with his fine collection of books for the merest fineries and trinkets. He was himself blind. Many a time when the afflatus would be on him, the outpourings would vanish into air and nothing for the mere want of an amanuensis—a veritable loss to the world. And even *Paradis Lost* would have shared the same fate if an officious licenser had struck to an occasional phrase in which he “snuffed the smell” of dreadful sedition. Hence perhaps the spirit of melancholy which pervades this universal epic, melancholy working up through a deep immeasurable gloom to the light of hope and mercy. Indications of personal reminiscences are not wanting in the productions of his later days.

Indications of early conception of an immortal work:

However, this is certain that the idea of an immortal work was conceived very long ago even when he was in college or had just returned to Horton from the cold and frigid pedantry of Cambridge life.

A *Vacation Exercise* written in 1628 gives the earliest indication of such a resolve. In this short poem, Milton speaks of his “deep transported mind looking in at Heaven’s door” and

“Then sing of secret things that came to pass
While beldam nature in her cradle was.”

This was a high ambition, to be sure, but it was fully realized in *Par. Lost*.

A sonnet written in his twenty-third year, is the next great

landmark in the progress of this idea. It forms "an inseparable part of Milton's biography" as it brings out clearly the poet's resolution to attain perfect "inward ripeness" before he would put his hand to the venture he contemplated. This was in 1631.

In 1637, Milton wrote to his friend Diodati that he would let no impediment "divert the completion of my literary works"; and again, "Do you ask what I am meditating? By the help of heaven, an immortality of fame. I am letting my wings grow and preparing to fly; but my Pegasus has not yet feathers enough to soar aloft in the fields of air."

In 1638-39, Milton was travelling on the continent. In the former of these two years he wrote a Latin *Epistle to Manso*, and in the latter a Latin *Epitaphium Damonis*. In both his resolution had taken a regular shape—the subject was to be taken from early British history and would include Arthur and the knights of the Round Table and *the poem was to be written in English*. This last point must be noted carefully as it was Milton's first deliberate emancipation from the tyranny of the classics. A sentence taken from the treatise on the *Reason of Church Government*, proves to the hilt how thoroughly patriotic and resolved was he to be known as the greatest national poet: "What the greatest and choicest wits of Athens, Rome, or modern Italy, and those Hebrews of old did for their country, I, in my proportion, might do for mine. Milton seems as yet to have been uncertain as to whether the form should be epic or dramatic.

That treatise written in 1642, contains a remarkable declaration. Milton undertakes to do something he yet knows not what, that may be of use and honour to his country. "This" says he, "is not to be obtained but by devout prayer to that eternal spirit that can enrich all utterance and knowledge, and sends out his Seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added, industrious and select reading, steady observation, and insight into all seemly and generous arts and affairs; till which in some measure be compassed, I refuse not to sustain this expectation." "From a promise," remarks Dr. Johnson, "like this, at once fervid, pious, and rational, might be expected the *Paradise Lost*."

About 1640, "certainly not later than 1642," Milton

drew up a list preserved among the Milton mss. in Trinity College, Cambridge of about one hundred possible subjects, mostly scriptural, at the top of which occurs *Paradise Lost*. There are no fewer than four drafts of this subject—each more elaborate than the former and the fourth called *Adam Unparadised* the most so—all written on the lines of a Greek drama with its due paraphernalia of a chorus and the unities. Evidently *Paradise Lost* has got the better of the Arthur legends. It appears that the tragedy had also been partly begun. Ten lines now incorporated with Satan's address to the sun in Bk. IV., formed the opening speech of it. Both Edward Phillips and Aubrey lend incontestable testimony to this.

Then the Civil War interfered and Milton's resolution was suspended.

About 1658 he began the poem as we know it. By that time he had determined on the epic style. The grand epic was finished about 1663. Perhaps Milton took two more years in revising it as was his wont, and in getting it licensed, and the *Paradise Lost* appeared in print in 1667.

Early editions of *Paradise Lost*.

The first edition came out in 1667, The poem was divided into 10 books, and there were no prose *Arguments*.

In the Second Edition of 1674, the epic had twelve books by the division of what had formerly been the two longest books—Bks. VII and X into two books each, the prose *Arguments* were added, and a few textual alterations made. This was thus practically the definitive edition for Milton died in this year.

The third edition appeared in 1678, and the fourth in 1688. The first annotated edition was that of Patrick Hume's in 1695.

Sources of *Paradise Lost*.

Countless writers have exercised their ingenuity in suggesting countless sources that are supposed to have inspired the *Paradise Lost*. Masson in his admirable edition has made mention of at least fifty. But it is better to follow in Mr. Mark Pattison's footsteps and stick to three out of a huge ill-assorted, heterogeneous medley.

(1) Voltaire in 1727, suggested that Milton had, while

travelling in Italy in 1638-9, seen performed a scriptural drama entitled *Adamo*, written by a certain Giovanni Battista Andreini, and that from this ridiculous trifle Milton took the first hint of the noblest work which the human imagination has ever attempted. This suggestion is corroborated by not an iota of external evidence, and there certainly is not the least trace of internal resemblance between *Paradise Lost* and *Adamo*.

(2) The second noteworthy among the numerous suggestions, is that Milton may have heard of or even read tragedy called *Lucifer* written by a Dutch poet, Joost Van den Vondel, which describes the rebellion of the Angels, and goes over much the ground covered by *Paradise Lost*. This may have been so or may not have been but this is sure that as *Lucifer* was not published till after Milton's blindness, it would have been read out to him by another and no mention of any reader or translator of the Dutch language occurs among the numerous persons mentioned by Milton's friends and foes as having read or translated to him. Moreover not the most fastidious fault-finder of Milton's poetry has yet detected any except the most trifling and accidental similarities in sentiment or description between the *Paradise Lost* and *Lucifer*.

(3) The third great source of Miltonic inspiration is said to have been Caedmon's *Paraphrase*. But internal evidences, as in the two former cases, are even here never so strong as to prove conclusively that Milton was a plagiarist either in regard to the language or the sentiments.

It is time that these fictions be forgotten. Milton may have read some of his supposed 'sources' and recollections of some may have survived with him through all the dark days of his political, ordeal, but to lay any stress on these and to insist on charging Milton with conscious larceny, is, as Masson tersely and justly calls it, "laborious nonsense."

It is possible to show, as many have shown, that these 'sources,' thick though they be "as autumn leaves that strew the pools of Vallambrosa," are after all but mere fictions and chimeras. But this is indisputable that Milton had all along lived under four great influences.

Four great influences on Milton.

Of these that of the Bible deserves a most conspicuous mention, as it was the most remarkable. If Milton took

his inspiration from anywhere, he took it from the Bible, let it be no discredit to him to say this. There are thousands of allusions to it, and in many places, he has simply rendered into sonorous verse the incomparable charm of the scripture narrative in the same literal way in which Shakespeare handled North's *Plutarch* in his Roman Historical plays.

The next in importance was the influence of the English literature, and in this Spenser's claim must be regarded as foremost. Milton himself admitted to Dryden that "Spenser was his original", Masson draws attention to the fact that Sylvester's *Du Bartas* was "familiar to him from his childhood." Milton was the last of the Elizabethans and the influences at work shaping the literature of the Elizabethan period, were also at work in moulding his powers and their expression.

The classics and the Italian poets deserve a passing notice, His allusiveness extends over the empire of these, and his language was strongly tinged with shades of idiom and terminology caught from these.

It may thus be said with confidence that his "select reading" included the Bible and its Rabbinical, early Christian, and mediaeval commentaries, books of geography and eastern travels, the whole range of Elizabethan literature, the classical poets and dramatists, and those of Italy among whom prominent must be placed the names of Dante, Petrarch, Ariosto, and Tasso.

What is an epic? Is *Paradise Lost* a true epic?

An epic or heroic poem, is distinguished from every other species of verse-composition by having an action which is one, entire, great.

The *unity* of action Milton has secured by opening his poem with an infernal council plotting the fall of man, which is the action which he proposed to celebrate. All other actions which in point of time preceded this central subject, *e. g.*; the battle of the angels, the creation of the world, the building of the bridge connecting the earth with hell,—these are narrated by way of episode so as not to let them interrupt the even tenour and flow of the main action of the poem. Yet there is no want of diversity in the poem; the greatest simplicity is preserved along with a multitude of astonishing incidents that yield a pleasure of the greatest variety.

The second qualification of an epic poem is, that it should

be an *entire* action ; that is, as Aristotle describes it, it should consist of a beginning, a middle and an end. Nothing should go before it, be intermixed with it, or follow after it, that is not related to it, as also no step should be omitted which might help in the regular development and progress of the story. The action in Milton is strictly true to this description. It is contrived in hell, executed upon earth, and punished by heaven. The parts of it are told in the most distinct manner, and grow out of one another in the most natural order.

The third requisite is that the action should be *great*. Milton's action was the greatest. *Paradise Lost* is not a national epic, like the *Iliad* or the *Ramayan* ; it is an epic of the whole human species. The united powers of hell are joined together for the destruction of mankind, which they would have effected wholly, if Omnipotence itself had not interposed. The principal actors are man in his greatest perfection, and woman in her highest beauty. Their enemies are the fallen angels : the Messiah their friend, and the Almighty their protector. In short, everything that is great in the whole circle of being, whether within the verge of nature or out of it, has a part assigned to it in this noble poem. It is not that the whole alone is great, but every part of the poem, every episode or incident narrated in it, is of an unquestionable magnificence. It has also a just measure of magnitude, a due length. founded though it is upon a few verses of the Book of *Genesis*, with the strictest conformity to these verses.

The sentiments, it must also be noted, and the language, are as they should be in a heroic poem, natural and sublime and perspicuously expressed in a language which by the free use of comparisons, foreign importations and coinages, has been kept at an uniform level of greatness and splendour.

The Story of the *Paradise Lost*.

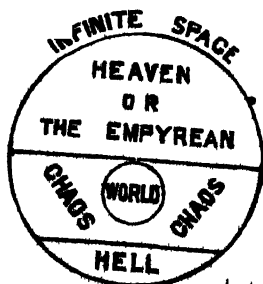
Satan was one of the "prime Angels blest" of heaven. When God proclaimed the Messiah and gave him the rule and dominance of heaven, he conceived a fatal jealousy, won over by his commanding personality and persuasive eloquence a whole host of angels, and rebelled. After a steady and continuous fight lasting over several days, he with all his following was thrown down from heaven, chased by the Messiah through chaos and shut up in a place newly created to receive him and called hell. Here they lay insensible on a burning lake for sometime, but coming to senses, constructed a capital and palace

which Milton has christened Pandemonium and met in a great conclave there deliberating how they might be avenged on God. The suggestion was accepted that Satan should go out in search of a world of which they had heard rumours in heaven where God intended to put a new race of creatures to be called Man. The seduction of Man would be sufficient vengeance. Satan comes to the hell-gates and persuades the two monsters who mount guard there, Sin and Death, to let him escape, flies through chaos, lands on the earth, tempts Eve in the garden of Eden to eat the fruit of a tree which God had forbidden Man to touch, Eve persuades Adam to do likewise, they are both condemned to death and expulsion from Paradise. Satan had also been condemned, and he and all his infernal crew undergo a sudden transformation into serpents—a punishment yearly repeated on them. Sin and Death build a bridge over chaos making egress and regress easy between the earth and hell. Adam and Eve are expelled out of Paradise not without a divine promise of grace in the Messiah who would come down and atone for their sin by offering his own life up. But for the present they were doomed to a life of great misery. Instead of spring they were to experience great vicissitudes and change of seasons; they ate their bread with the sweat of their brow; and the ground brought forth thistles and prickly plants.

It is impossible to understand clearly* the drift and development of Milton's story without keeping before the mind two things, viz. Milton's notion of infinite space and how it was filled with the created universe and his conception of the relative position and location of the earth and the other heavenly bodies:—in other words, 'Milton's cosmography' and 'Milton's 'Astronomy.'

Milton's cosmography.

In primeval eternity before the earth or the starry universe had been created, infinite space is to be considered as having been a sphere of infinite radius, divided equatorially into two hemispheres. The upper of the two hemispheres was *Heaven* or the *Empyrean*—a boundless, unimaginable, region of Light, Freedom, Happiness, and Glory, in the midst



whereof the Deity had his immediate dwelling-place." The other hemisphere was a huge, limitless abyss or Quagmire, of universal darkness and lifelessness, called *Chaos*. When Satan rebelled against God, a place at the bottom of chaos was marked out, a vast region of fire, sulphurous lake, plain and mountain, and of all forms of fiery and icy torment and named *Hell*, and here Satan and the fallen angels were shut up. There are thus as yet three divisions of space, Heaven, Chaos and Hell. Yet a fourth division was made when God scooped out a region in chaos and put the *New World* there—the world of man—suspended by a golden chain from the walls of heaven. This is the starry universe, the scene of Man's triumph and defeat. A huge, inconceivable tract of uncreated space is still in its original chaotic condition.

Milton's Astronomy.

Milton lived in the days of the struggle between the two systems of astronomy called respectively the Ptolemaic and Copernican. The former was still in vogue, the latter had already found acceptance with the learned. For purposes of poetic art Milton adopted the former though he has left the reader in doubt about his real conviction. In VIII, 15-178, he makes the question a subject of conversation between Adam and Raphael. Adam had arrived at the Copernican theory by intuition, and the angel also learns in favour of the same. But apart from this episodal reference, the system on which the poem is substantially founded is the older astronomical belief, namely, the Ptolemaic system.

Indeed the two systems are almost diametrically opposed to each other—the Copernican is helio-centric: it regards the sun as the centre of the Mundane universe; the Ptolemaic is geo-centric, holding that the earth was the centre. This latter is the view that Milton has adopted in *Paradise Lost*.

Milton's astronomy must thus be understood as making the Starry of Mundane universe a system or group of concentric spheres with our earth at the centre.

The earth is immediately surrounded by the elements of water, air, and fire. Beyond it but at different distances range the spheres or orbs of the seven planets in this order—the Moon, Mercury, Venus, the Sun, Mars, Jupiter and Saturn. Beyond these, again, as an eighth sphere or orbs, was the Firmament or Heaven of all the fixed stars. This eighth sphere was

supposed to cause day and night by wheeling once in 24 hours, from East to West, carrying in it all the fixed stars and with it the seven interior heavens or spheres having each a motion of its own giving rise to those apparent motions, *e. g.*, that of the moon causing the months and of the sun the year, which could not be explained by reference to the starry sphere alone. To account for certain other irregularities in the phenomena of the heavens, two other spheres were latterly imagined and called respectively 'the crystalline sphere' and 'the Primum Mobile' or 'first moved.' The spheres except the last were made of invisible or transpicuous space, not solid matter. It is only the Primum Mobile that was thought of in any sense as having a material or impenetrable shell. It is in this outer shell of this outermost sphere that "three several ways" met (x. 323).—a golden staircase from heaven, a downward shaft right through all the spheres to the earth, and the bridge built by Sin and Death connecting the earth with hell.

In III. 481—83, *Milton has given as it were in a nutshell the astronomical system of his *Paradise Lost* :

"They pass the Planets seven, and pass the Fixed,
And that crystalline sphere whose balance weighs."
The trepidation talked, and that First Moved."

Thus the seven planets, the firmament of Fixed stars, the crystalline sphere and the First moved (the Primum Mobile) formed the 10 concentric spheres which together with the Earth in the centre, constituted the entire Mundane universe as Milton, following the Ptolemaic astronomy, has adopted in his magnificent epic.

The subject of the Fall of Man was not so much Milton's choice as his necessity

Milton's mental constitution was such that it required materials to work upon which few subjects could offer. Thus he required that (1) the events and personages should be real and substantial but (2) not such as history has already made too familiar; and, lastly, (3) that they should be common property and capable of exciting interest in a wide circle of English readers.

These very conditions drove Milton upon a Biblical subject. And, among Biblical subjects none was more imposing, none of more engrossing interest, than the Fall of Man in

which his imagination could rove through infinite, primordial space, between heaven and hell, and his soaring conception had its largest sweep. English readers of the time, at least English educated readers, were puritanically-given, and therefore in the subject of Milton's choice likely to find all that they wanted in an immortal national epic. A secular subject would have been their abhorrence. Milton gave them the grandest of spiritual subjects.

The Hero of Paradise Lost.

From very early years of Miltonic criticism the question has been discussed as to whom Milton meant to be the central figure and commanding personality of his great epic. Some have decided in favour of the Messiah; some again for Adam or man; and some even for Satan. Strongest and most convincing arguments have been adduced on all the aspects of the question but it has remained where it was.

Satan we may dismiss easily. Whatever may be said of him as he appears in the first four books, in the day of his triumph, in the height of his glory, in the portion of *Paradise Lost* included here, we find him only as the degraded and down-trodden foe, with much of his own intellectual predominance shorn of him, with little of that old strength and firmness of resolution which was so marked in him, and no more than a mere brute serpent among serpents, grovelling and hissing on the ground. We cease to be interested in him,—he has achieved his victory and alienated himself from the sympathies both of the poet and his reader. At the middle of the 10th book he drops out for ever, only to reappear elsewhere when he was to be finally vanquished and expelled from the earth. Surely he is not the figure that either engrosses our attention, raises and purifies our sentiments. He cannot be the hero of an epic poem.

Nor, as a human poem, has *Paradise Lost* much to offer to the reader with the Messiah as the central hero of it. It is not his coming down that interests us but his coming down for man. Man by his sins, by his merits, whatever these latter may be, has necessitated his advent and intervention. He is the Saviour because Man stands in need of being saved. It is man therefore in whose fate we are interested in this poem.

Hence, we believe, Adam is the hero of *Paradise Lost*.

Adam, not as Adam, but as the father of mankind. To be sure, he does not appear in the first few books, but we know that Satan has fallen for him. "Man's disobedience," and neither Satan's crime nor the Messiah's atoning sacrifice is the professed and declared subject of the poem; the seduction of man is Satan's only justification for existence; and the salvation of man is the cause of the incarnation of the Messiah. The Almighty Himself is solicitous about the future of man, and when he condemns him, provides for him also, an exoneration and deliverance from the condemnation. The end of *Paradise Lost* leaves us in hope that Paradise will not be lost for ever but a happier and more renovated paradise restored in the heart of man over whose destiny forces beyond his control have struggled from eternity. The earth was created for him; hell for him too as the dungeon where his enemy may live shut up; and heaven also for him as the place whereunto he goes after all the trials and tribulations of life. Man interests us, and Adam stands for man here. Adam thus becomes the hero of the poem.

Excellences and defects of *Paradise Lost*.

The excellences of *Paradise Lost*, are so many and so conspicuous that even the most casual reader can hardly fail to be attracted by them. The incomparable harmony of the rhythm, the sublimity of conception, the grandeur of imageries, the rich luxuriance of description, the classical reminiscences—these and more impart to the poem an universal and cosmopolitan breadth of interest.

As a counterbalance to this there are certain conceptual incongruities which critics have since the days of Addison busied themselves in finding out. A brief mention of some of these must here suffice :

(1) Contradictory systems of astronomy are mixed up together. See above.

(2) The angels are represented as being both material and immaterial. Macaulay sought to justify this by saying that the material conception was necessary for the common reader, the immateriality for the puritan theologians of the time.

(3) The Son of God is spoken of in a way which is neither consistent Athanasianism nor consistent Arianism.

There are some incidents, again, which the popular imagination finds it difficult to homologate. These are—

(1) The placing of artillery in the wars of heaven.

(2) The sudden transformation of the demons into hissing snakes. Apart from the fact that it indicates the degradation of Satan from the Superb Intelligence of the earlier books into a mean reptile, it subserves no useful end.

(3) The bridge built by Sin and Death chills the imagination. It is after all but a clumsy fiction which should not have been here. The allegory which invests Sin and Death all throughout, should have been preserved here too.

The verse of *Paradise Lost*

Paradise Lost is written in blank verse or heroic verse *i.e.* verse without rime. It seems to have been a settled conviction of Milton that rime was "the invention of a barbarous age to set off wretched matter and lame metre."

The normal blank verse is Iambic Pentameter verse, each line consisting of ten syllables of which five are stressed. Thus

Ere thóu | from thénce | depárt | know I' | am sént

To shów | thee whát | shall cóme | in fú | ture dáy.

Variations are often introduced to help in the rhythm or to avoid monotony. These variations take the form of a trochaic foot, generally at the beginning, *e.g.*,

Fierce as | a có | met whích | with tór | rid héat |

Sometimes there is a spondee, *e.g.*,

Háil Són | of the | Móst High | héir of | bóth wórlds |

Notice that the pyrrhic foot (italicised above) is meant to relieve the line of a great many stresses.

In Milton we have what is called the 'verse paragraph' to avoid both the stiffness and formality of the couplet and the differences of sense and rhyme carried on beyond the couplet.

(iii) BOOK X.

* The Xth Book opens with .

A council in Heaven

in which God declares that the Fall of Man could not be prevented by any amount of care and vigilance on the part of the sentinel angels as it was foretold from all eternity. Now nothing remained but to pronounce on man the sentence of death which he had deserved by his yielding to Satan and

"believing lies Against his Maker". It was also intimated at the same time that the Son was to come down and judge the transgressors.

The Son accepts the charge and proclaims that, as previously arranged, whoever were judged, the worst would alight on him since he had promised to be not only the Judge of man but also his Saviour, his Ransom and Redeemer both.

The scene now changes to the earth. The Son came down and at evening reached Paradise. There called he aloud to Adam, and Adam and Eve appeared before him "discountenanced both and discomposed" with manifold passions depicted on their faces—testimony against them of the offence they had committed.

The Judgment :

The Judge asked Adam, "how is it thou didst not come forward to greet me as thou wert accustomed to do?" Adam said, "I dared not as I was naked." "Naked" said the Judge, "who told thee that thou wert naked. Didst thou eat the forbidden fruit?" "I did", rejoined Adam, "tempted thereunto by Eve." The Judge added, "this is a flimsy pretext. What made thee yield to Eve. The woman was given to be ruled, and not set up as the ruler. Eve, what made thee tempt Adam?" Eve confessed that she had been seduced by the Serpent. The Judge now proceeded to pronounce judgment on the brute serpent. "It shall go grovelling upon the ground. It shall eat dust for food. Between it and man there shall be perpetual enmity. It shall bruise man's heel, and man bruise his head". He cursed Eve with the curse of conception in pain and absolute subjection to her husband. To Adam he said, "Thou shalt eat thy bread in the sweat of thy brow. The ground shall for thy sins bring forth only thorns and thistles. Thou shalt ultimately die and be reduced to the dust whence thou wert made." The decree was irrevocably passed.

Then the Judge went up to heaven but not before he in pity had clothed the shivering bodies of the parents of mankind with skins of beasts and their naked mind with the "robe of righteousness."

The scene now changes to Hell.

Sin and death meditate as to what might have detained their father in his adventurous journey to this world and caused

that anxious delay. Sin suggests that it might be the difficulty of passing back over chaos impassable, impervious. She therefore asks Death to co-operate with her in building a causeway over the dismal abyss connecting earth with hell. Death agrees for he already "snuffs the smell of mortal change" on earth. They then proceeded to build.

A bridge from hell to earth.

Sin and Death issuing from hell-gates, flew in different directions through "the wide anarchy of Chaos" and drove in all sorts of solid or slimy matter towards the mouth of hell. Death struck the aggregated soil with his mace into a solid, rocky lump and fixed it firmly there. The rest he bound together with his "stony stare" and asphalt. The bridge was as broad as the mouth of hell, as deep as hell itself. And so they wrought on a bridge of prodigious length arching high over the foaming chaos making an easy passage from the earth to hell. It followed the same track which Satan had taken, and reached the outside bare of this round world where "three several ways" met. It was fastened there by pins of adamant and chains that shall never fail.

The scene changes again to the earth.

Walking over this bridge Sin and Death had come to the earth and recognised their parent Satan sailing hellward in the disguise of "an angel bright." Satan had stayed on in Paradise to see how Adam and Eve behaved after their fall but when the doom had been passed on him, he slunk back terrified into hell and was just standing on the mouth of "the wondrous pontifice" when Sin and Death came up to him. Sin attributed all the glory and empire to Satan: Satan thanked them heartily for having made "our realm Hell and this world—one realm, one continent of easy thoroughfare", and bade them take charge of the new-found world, particularly of the race of man, vanquishing them, making them their thrall and then killing them. Then he went down to meet his associates in hell and carry to them the happy news of his victory. The success of the devilish cause depended altogether on the joint vigour of Sin and Death.

The fall of Satan.

We follow Satan down into hell over the causeway on the surging billows of chaos. He entered and found all desolate, the guards and sentinels had left for the upper world, and the rest

had fled far inward. Satan came to Pandemonium and found the grand council sitting, the legions keeping watch there, all anxious what might have intercepted their emperor's return. Satan passed unmarked through the plebian host at the door, entered the hall, mounted the throne, still invisible. At last all saw him there and were amazed; and Satan addressing them narrated the difficult voyage through "unoriginal night and chaos wild," how he had found the new-created world and man in it, how he had seduced Man by fraud with only an apple, and how God, enraged thereat had cursed and condemned man and made him over to Sin and Death and him, putting perpetual enmity between him and man's seed so that man shall bruise his head and he his heels. He exulted at the easy victory—for a mere bruise a whole kingdom—and asked his accomplices to take advantage of the victory he had achieved and "enter into full bliss." Here he stopped expecting to hear a shout of applause but instead of applause, an universal hiss sounded in his ears, and in a moment he himself fell down and grovelled on the ground, and crawled on the belly, and so his followers too,—and so was hell filled with all manner of loathsome reptiles and serpents all hissing. Suddenly a grove sprang up before their eyes laden with fruits: the serpents entered it rolling in heaps, and parched with heat and hunger, plucked the fruitage, and instead of fruits chewed bitter dust; and as often as they tried it they had the same bitter experience, they fell into the same illusion; thus were they plagued until they were permitted to resume their shapes—a torment which was yearly renewed on them for their sin in seducing guileless man.

The scene is now on the earth.

Meanwhile Sin and Death exulting in their present prospect, prepared to make havoc of all things, to "unimmortal make all kinds." And the Heavenly Father seeing this, thus spoke to a conclave of blessed angles in heaven. 'Fair was the world made and it would have continued fair if man had not weakly yielded to sin. The infernal powers rejoice at it but they do not know that they are on the earth by my high sufferance. I let Sin and Death there lick up the draff and filth with which man's polluting sin has tainted what was pure in him. I allow them to stay on there until their work done, at one sling of the victorious arm of the Son they shall be hurled through chaos into hell obstructing its mouth for ever. And heaven and earth renewed shall no more receive a stain. The angels sang

a loud halleluiah to the Father and the son praising the just and righteous ways of God towards Man.

In the meanwhile the fall of man had necessitated certain changes in the constitution of the world and under God's commands the angels proceeded to bring these about.

Changes (i) in physical nature.

The sun was to send down on the earth intolerable heat and cold.

The planetary and starry spheres were so influenced that thenceforward planets and stars looked inward upon the central earth with aspects of malevolence.

The winds were made to blow and bluster from their corner and confound earth and sea ; the thunder to roll through the sky.

Perhaps it was now for the first time that, either by a heaving askance of the earth from its former position, or by a change in the sun's path, the ecliptic became oblique to the equator thus bringing in change of seasons to each clime ; else there had been spring perpetually on the earth except to the people of the poles who would have day without night.

These changes in the heavens produced like changes on the land and sea. Thunder-storms and violent winds "armed with ice and snow and hail and gust and flaw" burst from the north and contrary blasts from the south and, increasing the hubbub lateral winds from the east and west, and rent the woods and upturned the seas. Thus outrage began from lifeless things.

The night that had so long been wholesome and cool, now became full of pestilent vapours, dank and dreadfully gloomy.

Change (2) in moral nature.

Discord sprang up among the irrational and led to fierce antipathy ending in death. Beasts began now to war with beasts, bird with bird, and fish with fish. The beasts left grazing the herb and devoured each other, nor much cared for the presence of man. Even in the mind of Adam there was "a troubled sea of passion."

Soliloquy of Adam.

Deep self-compunction fell on Adam and he lamented thus: All this misery has come about for my sake. How I

wish it could end with me. But no,—whatever I eat or drink, only increases and propagates the curse. So that my progeny shall turn round on me and heap on my doomed head execrations for thanks for giving them life. Why should I have been created at all? As I did not ask for life, I should in justice be reduced to dust at once and not made to suffer for being unable to hold the good which I sought not. The loss of the good is enough penalty—why should God have given me also the added penalty of the consciousness of this loss. God's justice is inexplicable. Yet I blame God for no good reason. I have to thank myself for all this evil. I should even at the very first have declined the hard conditions on which alone the good was to be enjoyed. True, God made me without my consent, but he also reserved for me a large reward in this grace. It is my fault if I have thrown it up and deserved the penalty. The penalty of death is welcome to me and I wish it could come now. "How gladly would I meet mortality. But one dread benumbs me. It may be there is a part immortal in me which even in the grave shall suffer horrible torments. It may be no part shall survive but God can make death deathless. But will he do so? Can he, even he, make infinite that which was finite just to wreak vengeance on me? Even if he should do that, deathless death would be inoperative in my case for all sufferings are and must be according to the capacity of the sufferer. I thus hope death will be but one stroke. Death may not be this too but "endless misery from this day onward," so that both death and I, in my own single part and in my posterity for all times to come, are found eternal. But why should all mankind suffer for one man's default? The fact is, nothing can be born of me but it shall partake of the original sin committed by me. Mankind cannot thus stand absolved in the eye of God. But God is blameless—all the blame lights on me, heavily, too heavily crushing me under the load. I am miserable beyond all examples except perhaps that of Satan alike to me in crime and penalty.

Conversation between Adam and Eve :—

So lay Adam upon the ground cursing his fate and invoking the welcome relief of Death. Eve saw him thus and came near to assuage his great grief with soft words but her advances were indignantly repulsed by Adam. In bitter reproof, Adam exclaimed, "Hence, abhorred serpent, for nothing is wanting to make thy inward fraud constitute thee a serpent except the

form and colour serpentine. How happy had I been if thy pride and vanity had not made thee reject my forewarning ; how foolish was I to imagine thee wise, constant, mature, proof against all assaults, and not a mere hollow show, crooked by very nature as the rib out of which thou wert made. Oh, why should God have created woman, this "fair defect of nature" and not filled as he had filled heaven "with angels merely masculine, so earth with men without feminine." This mischief could not then have befallen it and countless other disturbances through female snares. For woman is the cause of infinite calamity to human life confounding domestic peace and happiness." Adam said nothing more but turned to leave Eve.

This is a terrible invective against woman-kind,—the expression, one has no doubt, of Milton's own embittered feelings due to his unhappy marriages. Biographers are in doubt, however, as to whether much of his matrimonial misery was not of Milton's own creation or the creation of his pet theory which he actually practised in his own household of the natural inferiority and subjection of woman to man.]

Eve, not to be repulsed so easily, fell at his feet and with tears besought his pardon. She said, "Pardon me. If I have offended thee, I have done so unweetingly. Thou art my only strength and stay in this uttermost distress. For the one short hour we have got to live, let us live in peace. I am more miserable than thyself. Thou hast sinned against God ; I against both him and thee. I only pray to God that all the sentence may alight on my head,—on me alone as the just object of all this anger."

Adam was touched. - He lifted her up from the ground and thus with peaceful words sought to relieve her. "Darest thou invoke all the punishment on thyself ? Thou knowest not what thou doest. Bear thy part of the evil first. Prayers are unavailing ; if they could avail anything, I would throw myself on the ground and pray to God to forgive "the weaker vessel" and visit all his wrath on me. Let us learn to bear the misery with patience for the death denounced to-day will likely be no sudden end but 'a slow-paced evil to us and to our seed."

Eve rejoined, "if our misery be augmented in our progeny, let us have no progeny at all. Let us remain childless as up till now we have been childless. So shall we cheat death of his due. But if it be hard for us to live apart while we live

together, let us make an end of ourselves and thus escape the full measure of the penalty."

Eve was overpowered by emotions and could speak no further. Adam, nothing swayed by such evil counsels, thus replied: "self-destruction is an evil. It may not after all give us the release thou hopest for;—on the contrary, it will provoke God to "make death in us live." Let us seek some safer resolution. Remember, part of the sentence was that your seed shall bruise the serpent's head. I understand this serpent is our great foe Satan. To crush his head would indeed be a glad revenge, and we are likely to lose it by suicide or living "childless day." Let violence against our own selves and wilful barrenness be banished from our minds. Remember, how kind and affable the Judge was. Thee he cursed with nothing more than the pain of conception, pain soon recompensed by joy; and the curse levelled at me fell aslant on the ground. Labour is much better than idleness. He may yet further relent, and, though the inclement seasons have already begun to torment us, he may teach us to avoid them by providing us with better shelter and warmth of fire which we may ignite by collision of two bodies. Such fire to use and the remedy or cure of evils we have wrought on ourselves, God will instruct us if we pray to Him; and so we may live in comfort until we are turned to our native dust. The proper course for us is to go to the place where lately he judged us, fall prostrate upon the ground, and in true and unfeigned sorrow, beg him to forgive us."

So they repaired to the place and did as Adam had said.

(IV) BOOKS XI & XII.

Thus lay Adam and Eve prostrate on the ground praying to God for mercy. Their prayer was sincere and reached heaven. And there the Son presented it, like a sweet-smelling incense, to the Father with the supplication that God might relent, and let them live their few days "reconciled before Thee, till death yields them to better life, to the bliss of heaven"

The Father replied, "Thy request is grained. But the impure must no more live in the pure regions of Paradise. Them I endowed with two gifts, happiness and immortality. The first given up for woe, the second would only eternalize it. Hence, I have provided death as a relief, so that after all the tribulations of life, Man dying may wake to second life. Let a synod of the

angels be called so that they may learn how I proposed to deal with mankind."

The Son signalled to a sentinel Seraph and the Seraph blew his trumpet, and the sons of light hastened to their seats.

A Council in heaven.

The Father announced that Adam and Eve had laid sacrilegious hands on the tree of knowledge and eaten of its fruit. Lest they should do the same for the tree of life, it had been resolved to expel them from Paradise. Michael was given the charge. He was to go with a cherub host and drive the sinful pair out. But lest the sentence should crush them, Michael was to hide all terror and further to reveal to Adam a vision of the future together with a promise of deliverance by the woman's seed. He was also to station at the eastern gate a Cherubic watch and flaming sword "to fright all approach" and "guard all passage to the Tree of Life."

Michael comes down on the earth.

So the Archangel came down with "the cohort bright of watchful Cherubim." It was dawn and Adam refreshed in heart by prayer, thus addressed Eve :

"It is easy to believe we get all good from God. But it surpasses credulity that anything which concerns mankind should touch the heart of God. Yet our prayers seem to have moved him for he sent down peace into my soul and an assurance that the bitterness of death shall pass, our seed vanquish the foe, and we live for ever. Rightly art thou called Eve, the mother of mankind, since by thee Man shall live."

With a contrite heart Eve replied, "I ill deserve such an honour. Shame rather and reproach belong to me. But infinite is the mercy of God that I, who brought death on all, should be made the life of all. See the day breaks—let us go to our in the field. Let us live as long as we live here in content."

But no happy life could they live there. For evil omens happening them prognosticated that their happy day was at an end. A short blush of dawn was followed by a sudden darkness. The eagle chased two birds of gayest plume; the lion pursued a gentle brace of hart and hind; and they all ran towards the east. Adam noticed this and said to Eve, "Surely these mute signs in nature herald God's purpose. Why should the east be

else dark even in the morning, and over the western sky why should there appear as though descending from heaven a radiant cloud fraught as it were with something heavenly ? ”

He erred not for now alighted on Paradise the heavenly host, and Michæl left them on a high hill, and came forward to “where Adam sheltered.” Adam and Eve prepared to hear great tidings from heaven, yet not with fear nor with sociable feelings but with a sense solemn and sublime such as the presence of Michæl inspired.

Michael announced his message :

Michæl came to Adam not as an angel but as a man to a man dressed in a military vest of purple, a sword hanging by his side, and a spear in hand. He thus announced his message to Adam : “God has heard thy prayers. Death has been defeated of his seizure for many a long day to come so that thou mayest cover one bad act with many deeds well done. But as it is thou must not live longer in Paradise. I am come to remove thee hence and send thee to till the ground whence thou wert taken.

Adam was paralysed by this sudden announcement. Eve could contain herself no longer but from her place of retirement lamented audibly the forced separation from her native bowers of which the walks and shades were dear to her, the flowers fondly watered by her, and all so sweetly associated with the recollection of her love and nuptials. Michæl spoke a few consoling words to Eve, “Lament not. Thou dost not go alone. Thy husband accompanies thee. In the company of thy husband thou shalt find Paradise everywhere.”

Adam humbly rejoined, “Thou hast rendered thy message tenderly. But the message itself has caused her sorrow, dejection and despair such as our frail mortal nature can ill bear. I would that I could by incessant prayers move the heart of God but prayers are unavailing against the absolute decree of God. I submit to his great bidding. I prepare to leave this place not without a deep regret that here every spot is associated with His divine presence. The trees, the fountain, the turf, the brook, the gums, fruits, and flowers,—all bring back to mind the worship I offered to him. I leave this place for yonder world in which I shall vainly seek ‘his bright appearances’ or as vainly ‘trace his footsteps.’ ”

To him Michæl thus spoke benignantly : “It is wrong

to suppose God is to be found here alone. The whole Earth is his sacred altar—his omnipresence fills land, sea, and air. Paradise would perhaps have been thy capital seat whence thy children would have spread out over the earth. But thou hast now lost this pre-eminence and must now live with thy sons on the even ground. But God will always be everywhere, still following thee, and “compassing thee round with goodness and paternal love.” That thou mayst well believe this, I have been authorised to reveal the future to thee—expect to hear good with bad and so prepare thee by patience for ‘the great mortal passage when it comes’. Ascend this hill—let Eve sleep below.”

A geographical survey of the earth.

Adam went up a high hill and from the top of it he commanded a prospect of the whole earth, his eye sweeping over Asia as far east as China and south as Agra, Lahore, the peninsula of Malacca, and in the west Persia, Turkey and Russia. Africa came next with its chief kingdom called Abyssinia and the lesser maritime kingdoms of the east coast and the Barbary states of North Africa. Europe followed but was hastily seen for Adam saw only Rome. His eyes then stretched across the Atlantic and saw or rather foresaw Mexico, Cusco in Peru, and the great city of gold called El Dorado.

Michael dropped three drops from the well of life into Adam's eyes, and he slept but “all his spirits became entranced.” He had

A vision of the future till the flood :

Adam looked and saw a field part arable and tilth and part sheep-walks and folds. In the midst was a rustic altar “of grassy sord.” Hither came, first, a reaper and laid his uncultured first-fruits on the altar, and, next, a shepherd, more mild, who sacrificed the firstlings of his flock and laid the entrails and the fat with incense on the cleft wood and performed due rites. His offerings were suddenly consumed by “a nimble glance” from heaven as a token of these being accepted by God whereat the other in great jealousy, smote him on the midriff with a stone and killed him. Michael explained that the two were Adam's own sons—Cain and Abel—and the unjust had slain the just but the murder would be duly avenged.

[*The picture of the lazar-house*: This was the first sight that Adam had of death and he was horrified at it. Michael pointed out that it was only one out of the many ways that lead to the cave of death. Some men die a violent death, e.g., by flood or fire or famine; others are killed by intemperance leading to a monstrous crew of dire diseases. At this a lazar-house appeared before the eyes of Adam, a sad, noisome, dark place,

“Wherein were laid
Numbers of all diseased—all maladies
Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demonic phrenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas and joint-racking rheums.”

There was dismal despair all over the place; it was filled with groans and dire tossings, and Adam was broken with pity. He could not understand why the image of the Maker in man should be subjected to such racking tortures. His doubt was removed by Michael who said that all these was due to the brutish vice “inductive mainly to the sin of Eve.” Since Man did not reverence God’s image and keep it up by observing the pure and healthful laws of Nature, it was but right and proper that man should suffer and be disfigured thus. Adam enquired if there was any other passage by which one might come to death except through these painful distortions. Michael replied, “yes, through the rule of abstinence or through temperate habits. So may a man drop like a mellow fruit into the grave. But then, even then, he cannot avoid the misery or transformation of old age,—youth, strength, beauty, hope, all leaving him in the grey winter of life.” Adam would not prolong life under such conditions, nor would he fly death any more. And Michael closed the conversation with the wholesome advice that one should neither love nor hate life; but accept with gratitude and contentment what comes from God; one’s duty is to live well, how long or short it is for God to decide.]

The vision continued :

Adam saw a spacious plain whereon were tents of various colour. Cattle grazed by some of these ; and from others the sound of music was heard and the musicians seen. A little way off stood a man who was forging with clods of iron and brass his own massive tools. On this side the field descended from the neighbouring hills, men who seemed to be just men and studiously given. They had not been long on the field when a bevy of fair maidens came out of the tents dancing and singing amorous ditties. The grave, scholarly men fell in love with these, and each chose the girl he liked. Towards evening they all married, and nuptial festivities resounded through the tents and all over the field. The first were the descendants of Cain ; the second Tubal ; the third Tubal-Cain ; and those that came down from the hill were the Sethites, who married the daughters of Cain.

[Adam was much relieved by the sight of love and marriage and characterised this vision as portending hope and peace. Michael replied, "Do not judge life by its pleasures. Man is created for nobler end. The tents of pleasure were the tents of wickedness—the grave men only *looked* so but were really unmindful of their Maker. The female troop that looked like goddesses, so blithe, so happy, were really destitute of woman's chief virtue, namely, domestic honour, and given to all manner of lust and appetite, singing, dancing, dressing, etc. To these fair atheists the sober men shall yield up their life. They are now swimming in joy but ere long they shall weep a world of tears." Nor was this really the fault of woman but of man who from effminacy of character, could not hold his superior place.]

The vision continued :

Then Adam saw a wide expanse before him and on it men with giant-like statures and faces threatening war. One band drives away a herd of cattle ; the shepherds flee for life, but soon come back reinforced ; and a bloody affray ensues, the plain lies 'ensanguined' and scattered with carcasses. Another band lay siege to a city which is stoutly defended by the besieged. On each side there are slaughter and gigantic deeds. At last a truce is called, the city fathers meet at the gate to consult, and harangues are delivered. But soon arose faction, till one of grave import and of middle age stood up among them, speaking of right and wrong, justice and religion, truth and

peace ; and young and old fell upon him and would have murdered him if a cloud had not suddenly come down from heaven and translated him there. So violence and sword law proceeded through all the plain. And Michael explained that this was all the issue of those ill-assorted marriages where good with bad had matched. The children shall be giants or giant-like men, bloody deeds and manslaughter their glory, might and valour their virtue, and destroyers of men called great conquerors. In that world of perverse men there shall be only one righteous man who even for his virtues' shake shall be hard beset with foes but God shall come to his rescue, and carry him up to the bliss of heaven. This shall be the reward of virtue, now look and see the punishment of vice.

Adam saw again and beheld that the war was over, and the plain was now full of man given to jollity and game, luxury and riot ; but from cups they soon passed to civil broils. At last arose among them a reverend patriarch of good years, and preached to them incessantly of conversion and repentance but none heeded him. He then removed his tent far off, and hewing timber from the mountain, built an ark for himself and his sons, and in it he carried sevens and pairs of all living creatures. Meanwhile the south wind arose and a violent and dismal thunder-storm broke over the earth, cataracts of rain fell from the sky and swept away everything ; the ark, however, floated over the water while all the rest of mankind perished, as it were, at one stroke.

Adam was overwhelmed with grief. But Michael explained that this was the punishment of the sinful. The one man saved was Noah, a just man walking always in the path of righteousness. All his well-meaning efforts to bring the rest to virtue, were derided by them who thus, as it were, voluntarily made themselves the prey to this violent end. To teach Adam further that God attributed no sanctity to any particular place, the flood swept away the mount of paradise from its place into the Persian gulf and there let it grow the haunt of seals and orcs and sea-mews.

Adam saw the ark gradually descending till at last it settled on dry land. First a raven and then a dove left it to reconnoitre the state of the earth, and then Noah himself stepped down on the ground with his children, and with a grateful heart worshipped God there. Adam noticed with joy that there was a bow with "three listed colours" on the cloud, and he took it as

a new covenant of peace from God. Adam was gladder for one good son saved than sorry for a whole host of evil ones lost.

The meaning of the rainbow :

Adam wondered at the beautiful rainbow, and asked Michael to tell him what it was. He suggested that (1) it might be the brow of God distended over the cloud and now so beautiful because God was appeased. (2) It might also be a sort of flowery edge to bind in the watery cloud lest it burst again and overflow the earth. Michael replied that God was appeased and the bow was the visible sign of God's covenant with man "never to destroy the earth again by flood." When clouds gather on the sky, the bow will remind God of his promise and man of the divine assurance of peace

Here opens Book XII.

Adam no more sees the vision but hears in a narrative what shall happen from the flood to the establishment of Christianity on the earth

The Narrative from the flood to the Resurrection :

After the flood men shall live long time in peace and amity until Nimrod arises and arrogates to himself dominion over his brethren, hunting men, rebelling against God, and conspiring to reach heaven by a tower built on the plain of Babylon. This tower God shall destroy by night, and confound the tongues of the builders, so that the place shall thenceforth be called Babel, and the work *confusion*.

The Canaanites having lost reason, shall lose that which lives "twinned with reason," namely true inward liberty. The loss of inward liberty shall ere long be followed by the loss of physical or political liberty too.

Thus the latter world shall tend like the world* before the flood, to evil, till God withdraws his countenance from among them, and brings Abraham from the other side of the Euphrates and makes him the parent of a new stock of men in whom "all nations shall be blest." Abraham comes and settles in Canaan, and establishes himself all over the neighbouring country. He leaves behind him a son, and a grandson "like him in faith, in wisdom and renown." This grandson shall leave Canaan for Egypt invited thereto in a time of dearth by a younger son called Joseph, who had risen to be the second in the kingdom of

Pharaoh. There they grow, until later king comes to fall foul of them and kills their infant males. Then arise two brothers Moses and Aaron who are sent by God to free the Israelites from thralldom. They first try to persuade the tyrant to set them free but the tyrant declining, God visits Egypt with ten plagues which perforce compel the Pharaoh to grant the Israelites leave to come away from Egypt. But no sooner did the Israelites set out than Pharaoh changed his mind, pursued them, and was swept away with all his men and horse by the Red Sea which, however, opened up and afforded Moses and his retinue a passage to walk over to Canaan. But they take a round about way lest the Canaanites shall be alarmed, and in the wide desert on their way they found their government, and God reveals to Moses on Mount Sinai the laws regulating their civil administration and religious rites. God also vouchsafes to dwell with them, and they make a wooden, portable sanctuary in which they place the ark of testimony. They are then guided by an angel to "the land promised to Abraham and his seed." But it is not Moses that leads them there but Joshua for Moses was but the exponent of the law which cannot save but in the sacrifices it enjoins foreshadows and symbolises the vicarious sacrifice which for all men forms the gateway to God's mercy and eternal life : this entry into Canaan being thus itself a symbol of men being led back into Paradise by Jesus.

Then battles shall follow, kingdoms set up and overthrown, until Israel comes, the third in descent from Abraham and gives his name to the Jews.

Thus shall they live for long in Canaan until sins "interrupt there public peace" and God raises them enemies in the Philistines and other neighbouring tribes from whom their Judges and Kings shall from time to time rescue them. The second of their kings called David shall receive from God an irrevocable promise that "his regal throne shall for ever endure" and a prophecy shall declare that the promised deliverer shall come of his stock. Meanwhile Solomon, his son, shall build the temple at Jerusalem. He shall be followed by a long line of kings, part good, part bad, but the bad exceeding in number the good and abandoning themselves to foul idolatries, God shall leave and let them live for 70 years in subjection to Babylon. Then he delivers them, and they rebuild the temple, and live in "mean estate moderate" till they grow factious, but particularly their priests, whose dissensions weakening them, they shall be conquered by

a stranger named Antipater, during the reign of whose second son called Herod, the true annointed king Messiah shall be born. A star shall proclaim him come and simple shepherds shall hear a choir of angels singing "his carol." He shall "ascend his throne hereditary."

Then Adam inquired to know how and where the great duel would be fought between him and Satan. Michael explained that it was not to take the shape of a physical duel at all but a moral victory over Satan. Satan had prevailed through disobedience, and death had been the penalty declared for it. The Messiah shall fulfil "that which thou didst want" and by love and obedience, and through voluntary death for the sake of man release man from the penalty, vanquish Satan, and assure life eternal to those who shall have faith in him.

But for this he shall be blasphemed, arrested, tried and crucified. But death shall not long prevail over him. Before the third dawn he shall rise and thus open for man a passage into eternity. After resurrection he shall not stay long on the earth but at times appear to his disciples to whom he shall leave in charge the propagation of his faith and glory. These shall carry the glad tidings all over the earth. Then shall the Messiah go up to heaven but not before he shall have encountered Satan in the mid regin of the air, and drag him in chains through all his realm, and leave him confounded there. Then shall 'this earth be paradise, a far happier paradise than before.

From the Resurrection to doomsday.

To his disciples, after his ascension, Christ shall send down his spirit and they shall perform miracles and evangelize the nations. Their ministry shall be well done, and their race well run ; and their story left recorded, they shall die. After them shall come teachers, more a set of ravenous wolves,* who shall care more for their personal aggrandisement than the preaching of the truth and for that purpose misappropriate the truth to themselves, make new laws, persecute others who cannot believe in them, and thus make the world malignant to the good, benignant only to the evil. Thus goes the world until God in his wise dispensation, perceives the end has come ; the Son reappears and "dissolves the perverted world with Satan" and from the ashes of it causes a new heaven and a new earth to spring "founded in righteousness and peace and love."

The lesson.

The poem concludes with the great lesson which Adam has learnt from the narrative, namely, that "to obey is best,"

"And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend:"

to this Michael exhorts him to add

"Deeds to thy knowledge answerable ; add faith ;
And virtue, patience. temperance ; add love
By name to come called charity, the soul of all the rest."

They then both came down from the hill of speculation, and Adam awakened Eve. Eve was taken aback by the news but ere long both, not without reluctance, left paradise. They turned round and saw the flaming sword at the eastern gate, and it all ablaze with "dreadful faces" and "fiery arms." Michael had vanished. The world lay before them, and they, hand in hand, took their solitary way through Eden.

. THE ARGUMENT.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved ; God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors ; who descends, and gives sentence accordingly ; then in pity clothes them both, and reascends. Sin and Death, sitting till then at the gates of Hell, by wondrous sympathy feeling the success of Satan in this new World, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan, their sire, up to the place of Man. To make the way easier from Hell to this World to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made ; then, preparing for Earth, they meet him, proud of his success, returning to Hell ; their mutual gratulation. Satan arrives at Pandemonium ; in full assembly relates, with boasting, his success against Man ; instead of applause is entertained with a general hiss by all his audience, transformed, with himself also, suddenly into serpents, according to his doom given in Paradise ; then, deluded with a show of the Forbidden Tree springing up before them, they, greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death : God foretells the final victory of his Son over them, and the renewing of all things ; but for the present commands his Angels to make several alterations in the heavens and elements. Adam, more and more perceiving his fallen condition, heavily bewails, rejects the condolment of Eve ; she persists, and at length appeases him : then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but, conceiving better hope, puts her in mind of the late promise made them, that her seed should be revenged on the Serpent, and exhorts her, with him, to seek peace of the offended Deity by repentance and supplication.

PARADISE LOST.

BOOK X.

MEANWHILE the heinous and despiteful act
Of Satan done in Paradise, and how
He, in the Serpent, had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heaven ; for what can scape the eye
Of God all-seeing, or deceive his heart
Omniscient ? who, in all things wise and just,
Hindered not Satan to attempt the mind
Of Man, with strength entire and free will armed,
Complete to have discovered and repulsed 10
Whatever wiles of foe or seeming friend.
For still they knew, and ought to have still remembered,
The high injunction not to taste that fruit,
Whoever tempted ; which they not obeying
Incur'd (what could they less ?) the penalty.
And, manifold in sin, deserved to fall.

Up into Heaven from Paradise in haste
The Angelic guards ascended, mute and sad
For Man ; for of his state by this they knew,
Much wondering how the subtle Fiend had stolen 20
Entrance unseen. Soon as the unwelcome news
From Earth arrived at Heaven-gate, displeased

* All were who heard ; dim sadness did not spare
 That time celestial visages, yet, mixed
 With pity, violated not their bliss.
 About the new-arrived, in multitudes,
 The Ethereal people ran, to hear and know
 How all befell. They towards the throne supreme,
 Accountable, made haste, to make appear,
 With righteous plea, their utmost vigilance, 30
 And easily approved ; when the Most High
 Eternal Father, from his secret cloud
 Amidst, in thunder uttered thus his voice :—
 “Assembled Angels, and ye Powers returned
 From unsuccessful charge, be not dismayed,
 Nor troubled at these tidings from the Earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this Tempter crossed the gulf from Hell.
 I told ye then he should prevail and speed 40
 On his bad errand ;—Man should be seduced
 And flattered out of all, believing lies
 Against his Maker ; no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse
 His free will, to her own inclining left
 In even scale. But fallen he is ; and now
 What rests, but that the mortal sentence pass
 On his transgression, Death denounced that day ?
 Which he presumes already vain and void, 50
 Because not yet inflicted, as he feared,
 By some immediate stroke ; but soon shall find
 Forbearance no acquittance ere day end.
 Justice shall not return, as bounty, scorned.
 But whom send I to judge them ; whom but thee,

Vicegerent Son ? to thee I have transferred
 All judgment, whether in heaven, or Earth, or Hell.
 Easy it may be seen that I intend
 Mercy colleague with justice, sending thee,
 Man's friend, his Mediator, his designed 60
 Both ransom and Redeemer voluntary,
 And destined Man himself to judge Man fallen".

So spake the father ; and, unfolding bright
 Toward the right hand his glory, on the Son
 Blazed forth unclouded deity. He full
 Resplendent all his Father manifest
 Expressed, and thus divinely answered mild :—

"Father Eternal, thine is to decree,
 Mine both in Heaven and Earth to do thy will
 Supreme, that thou in me, thy son beloved,
 May'st ever rest well pleased. I go to judge
 On Earth these thy transgressors ; but thou know'st,
 Whoever judged, the worst on me must fight,
 When time shall be ; for so I undertook
 Before thee, and, not repenting, this obtain
 Of right, that I may mitigate their doom
 On me derived. Yet I shall temper so
 Justice with mercy, as may illustrate most
 Them fully satisfied, and thee appease.
 Attendance none shall need, nor train, where none 80
 Are to behold the judgment but the judged,
 Those two ; the third best absent is condemned,
 Convict by flight, and rebell to all law :
 Conviction to the Serpent none belongs."

Thus saying from his radiant seat he rose
 Of high collateral glory ; Him Thrones and Powers,
 Princedoms, and Dominations ministrant
 Accompanied to Heaven-gate, from whence

Eden and all the coast in prospect lay.
Down he descended straight ; the speed of Gods 90
Time counts not, though with swiftest minutes winged.

Now was the sun in western cadence low
From noon, and gentle airs due at their hour.
To fan the Earth now waked, and usher in
The evening cool, when he, from wrath more cool,
Came, the mild Judge and Intercessor both,
To sentence Man. The voice of God they heard
Now walking in the garden, by soft winds
Brought to their ears, while day declined ; they heard,
And from his presence hid themselves among 100
The thickest trees, both man and wife, till God,
Approaching, thus to Adam called aloud :

“Where art thou, Adam, wont with joy to meet
My coming, seen far off? I miss thee here,
Not pleased, thus entertained with solitude,
Where obvious duty erewhile appeared unsought.
Or come I less conspicuous, or what change
Absents thee, or what chance detains? Come forth.”

He came, and with him Eve, more loth though first
To offend, discountenanced both, and discomposed ; 100
Love was not in their looks, either to God
Or to each other, but apparent guilt,
And shame, and perturbation, and despair,
Anger, and obstinacy, and hate, and guile,
Whence Adam, faltering long, thus answered brief :—

“I heard thee in the garden, and of thy voice
Afraid, being naked, hid myself.” To whom
The gracious Judge, without revile, replied :

“My voice thou oft hast heard, and hast not feared,
But still rejoiced, how is it now become 120
So dreadful to thee? That thou art naked, who

Hath told thee ? Hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat ?”

To whom thus Adam, sore beset, replied :

“O Heaven ! in evil strait this day I stand
Before my Judge—either to undergo
Myself the total crime, or to accuse
My other self, the partner of my life ;
Whose failing, while her faith to me remains,
I should conceal, and not expose to blame 130
By my complaint. But strict necessity
Subdues me, and calamitous constraint,
Lest on my head both sin and punishment,
However insupportable, be all
Devolved ; though, should I hold my peace, yet thou
Wouldst easily detect what I conceal.

This woman, whom thou mad'st to be my help,
And gav'st me as thy perfect gift, so good,
So fit, so acceptable, so divine,
That from her hand I could suspect no ill, 140
And what she did, whatever in itself,
Her doing seemed to justify the deed ;—
She gave me of the tree, and I did eat.”

To whom the Sovran Presence thus replied :

“Was she thy God, that her thou didst obey
Before his voice ? or was she made thy guide,
Superior, or but equal, that to her
Thou didst resign thy manhood, and the place
Wherein God set thee above her, made of thee
And for thee, whose perfection far excelled 150
Hers in all real dignity ? Adorned
She was indeed, and lovely, to attract
Thy love, not thy subjection ; and her gifts
Were such as under government well seemed.

Unseemly to bear rule ; which was thy part
And person, hadst thou known thyself aright."

So having said, he thus to Eve in few :

"Say, Woman, what is this which thou hast done?"

To whom sad Eve, with shame nigh overwhelmed,
Confessing soon, yet not before her Judge 160

Bold or loquacious, thus abashed replied :

"The Serpent me beguiled, and I did eat."

Which when the Lord God heard, without delay

To judgment he proceeded on the accused

Serpent, though brute, unable to transfer

The guilt on him who made him instrument

Of mischief, and polluted from the end

Of his creation ;—justly then accused,

As vitiated in nature. More to know

Concerned not Man (since he no further knew), 170

Nor altered his offence ; yet God at last

To Satan, first in sin, his doom applied,

Though in mysterious terms, judged as then best ;

And on the Serpent thus his curse let fall :

"Because thou hast done this, thou art accursed

Above all cattle, each beast of the field ;

Upon thy belly grovelling thou shalt go,

And dust shalt eat all the days of thy life.

Between thee and the Woman I will put

Enmity, and between thine and her seed ; 180

Her seed shall bruise thy head, thou bruise his heel."

So spake this oracle,—then verified

When Jesus, son of Mary, second Eve,

Saw Satan fall like lightning down from Heaven,

Prince of the air ; then, rising from his grave,

Spoiled Principalities and Powers, triumphed

In open show, and with ascension bright,

Captivity led captive through the air,
 The realm itself of Satan, long usurped,
 Whom he shall tread at last under our feet, 190
 Even He who now foretold his fatal bruise,
 And to the Woman thus his sentence turned :

“Thy sorrow I will greatly multiply
 By thy conception ; children thou shalt bring
 In sorrow forth ; and to thy husband’s will
 Thine shall submit ; he over thee shall rule.”

On Adam last thus judgment he pronounced :
 “Because thou hast hearkened to the voice of thy wife,
 And eaten of the tree, concerning which
 I charged thee, saying, ‘Thou shalt not eat thereof,’ 200
 Curs’d is the ground for thy sake ; thou in sorrow
 Shalt eat thereof all the days of thy life ;
 Thorns also and thistles it shall bring thee forth
 Unbid ; and thou shalt eat the herb of the field ;
 In the sweat of thy face shalt thou eat bread,
 Till thou return unto the ground ; for thou
 Out of the ground wast taken : know thy birth,
 For dust thou art, and shalt to dust return.”

So judged he Man, both Judge and Saviour sent,
 And the instant stroke of death, denounced that day, 210
 Removed far off ; then, pitying how they stood
 Before him naked to the air, that now
 Must suffer change, disdained not to begin
 Thenceforth the form of servant to assume,
 As when he washed his servants’ feet, so now
 As father of his family, he clad
 Their nakedness with skins of beasts, or slain,
 Or as the snake with youthful coat repaid ;
 And thought not much to clothe his enemies.
 Nor he their outward only with the skins 220

Of beasts, but inward nakedness, much more
 Opprobrious, with his robe of righteousness
 Arraying, covered from his Father's sight.
 To him with swift ascent he up returned,
 Into his blissful bosom reassumed
 In glory as of old ; to him, appeased,
 All, though all-knowing, what had passed with man
 Recounted, mixing intercession sweet.

Meanwhile, ere thus was sinned and judged on Earth,
 Within the gates of Hell sat Sin and Death, 230
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame
 Far into Choas, since the Fiend passed through,
 Sin opening ; who thus now to death began :
 "O Son, why sit we here each other viewing
 Idly, while Satan, our great author, thrives
 In other worlds, and happier seat provides
 For us, his offspring dear ? It cannot be
 But that success attends him ; if mishap,
 Ere this he had returned, with fury driven 240
 By his avengers, since no place like this
 Can fit his punishment, or their revenge.
 Methinks I feel new strength within me rise,
 Wings growing, and dominion given me large
 Beyond this Deep, whatever draws me on,
 Or sympathy, or some connatural force,
 Powerful at greatest distance to unite
 With secret amity things of like kind
 By secretest conveyance. Thou, my shade
 Inseparable, must with me along ; 150
 For Death from Sin no power can separate.
 But, lest the difficulty of passing back
 Stay his return perhaps over this gulf

Impassable, impervious, let us try
 (Adventurous work, yet to thy power and mine
 Not unagreeable ¹) to found a path
 Over this main from Hell to that new World
 Where Satan now prevails ; a monument
 Of merit high to all the infernal host,
 Easing their passage hence, for intercourse 260
 Or transmigration, as their lot shall lead.
 Nor can I miss the way, so strongly drawn
 By this new-felt attraction and instinct."

Whom thus the meagre Shadow answered soon .
 "Go whither fate and inclination strong
 Leads thee ; I shall not lag behind, nor err
 The way, thou leading ; such a scent I draw
 Of carnage, prey innumerable, and taste
 The savour of death from all things there that live.
 Nor shall I to the work thou enterprisest 270
 Be wanting, but afford thee equal aid."

So saying, with delight he snuffed the smell
 Of mortal change on Earth. As when a flock
 Of ravenous fowl, though many a league remote,
 Against the day of battle, to a field,
 Where armies lie encamped, come flying, lured
 With scent of living carcases designed
 For death the following day in bloody fight :
 So scented the grim Feature, and upturned
 His nostril wide into the murky air, 280
 Sagacious of his quarry from so far.
 Then both, from out Hell-gates, into the waste
 Wide anarchy of Chaos, damp and dark,
 Flew diverse, and with power (their power was great)
 Hovering upon the waters, what they met
 Solid or slimy, as in raging sea

Tossed up and down, together crowded drove,
From each side shoaling, towards the mouth of Hell ;
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive 290
Mountains of ice, that stop the imagined way
Beyond Petsora eastward, to the rich
Cathaian coast. The aggregated soil
Death with his mace petrific, cold and dry,
As with a trident smote, and fixed as firm
As Delos, floating once ; the rest his look
Bound with Gorgonian rigour not to move,
And with asphaltic slime ; broad as the gate,
Deep to the roots of Hell the gathered beach
They fastened, and the mole immense wrought on 300
Over the foaming Deep high-arched, a bridge
Of length prodigious, joining to the wall
Immovable of this now fenceless World,
Forfeit to Death:—from hence a passage broad,
Smooth, easy, inoffensive, down to Hell.
So, if great things to small may be compared,
Xerxes, the liberty of Greece to yoke,
From Susa, his Memnonian palace high,
Came to the sea, and, over Hellespont
Bridging his way, Europe with Asia joined,
And scourged with many a stroke the indignant waves.
Now had they brought the work by wonderous art
Pontifical,—a ridge of pendent rock,
Over the vexed Abyss, following the track
Of Satan, to the self-same place where he
First lighted from his wing and landed safe
From out of Chaos,—to the outside bare
Of this round World. With pins of adamant
And chains they made all fast, too fast they made

And durable ; and now in little space 320
The confines met of empyrean Heaven
And of this World, and on the left hand Hell
With long reach interposed ; three several ways
In sight to each of these three places led.
And now their way to Earth they had descried,
To Paradise first tending, when, behold
Satan, in likeness of an Angel bright,
Betwixt the Centaur and the Scorpion steering
His zenith, while the sun in Aries rose !
Disguised he came ; but those his children dear 330
Their parent soon discerned, though in disguise.
He, after Eve seduced, unminded slunk
Into the wood fast by, and, changing shape
To observe the sequel, saw his guileful act
By Eve, though all unweeting, seconded
Upon her husband, saw their shame that sought
Vain covertures ; but, when he saw descend
The Son of God to judge them, terrified
He fled, not hoping to escape, but shun
The present, fearing, guilty, what his wrath 340
Might suddenly inflict ; that past, returned
By night, and listening where the hapless pair
Sat in their sad discourse and various plaint,
Thence gathered his own doom ; which understood
Not instant, but of future time, with joy
And tidings fraught, to Hell he now returned,
And at the brink of Chaos, near the foot
Of this new wondrous pontifice, unhoped
Met who to meet him came, his offspring dear.
Great joy was at their meeting, and at sight 350
Of that stupendious bridge his joy increased.
Long he admiring stood, still Sin, his fair

Enchanting daughter, thus the silence broke :

“O Parent, these are thy magnific deeds,
 Thy trophies, which thou view'st as not thine own ;
 Thou art their author and prime architect.
 For I no sooner in my heart divined
 (My heart, which by a secret harmony
 Still moves with thine, joined in connexion sweet)
 That thou on Earth hadst prospered, which thy looks 360
 Now also evidence, but straight I felt,
 Though distant from thee worlds between, yet felt—
 That I must after thee with this thy son ;
 Such fatal consequence unites us three.
 Hell could no longer hold us in her bounds,
 Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.
 Thou hast achieved our liberty, confined
 Within Hell-gates till now ; thou us empowered
 To fortify thus far, and overlay
 With this portentous bridge the dark Abyss.
 Thine now is all this World ; thy virtue hath won
 What thy hands builded not ; thy wisdom gained,
 With odds, what war hath lost, and fully avenged
 Our foil in Heaven. Here thou shalt monarch reign,
 There didst not ; there let him still victor sway,
 As battle hath adjudged, from this new World
 Retiring, by his own doom alienated,
 And henceforth monarchy with thee divide
 Of all things, parted by the empyreal bound, 380
 His quadrature, from thy orbicular World,
 Or try thee now more dangerous to his throne.”

Whom thus the Prince of Darkness answered glad ;
 “Fair daughter, and thou son and grandchild both,
 High proof ye now have given to be the race.

Of Satan (for I glory in the name,
 Antagonist of Heaven's Almighty King),
 Amply have merited of me, of all
 The Infernal Empire, that so near Heaven's door
 Triumphal with triumphal act have met, 390
 Mine with his glorious work, and made one realm
 Hell and this World—one realm, one continent
 Of easy throughfare. Therefore, while I
 Descend through Darkness, on your road with ease,
 To my associate Powers, them to acquaint
 With these successes, and with them rejoice,
 You two this way, among these numerous robs,
 All yours, right down to Paradise descend :
 There dwell and reign in bliss ; thence on the Earth
 Dominion exercise and in the air, 400
 Chiefly on Man, sole lord of all declared ;
 Him first make sure your thrall, and lastly kill.
 My substitutes I send ye, and create
 Plenipotent on Earth, of matchless might
 Issuing from me. On your joint vigour now
 My hold of this new kingdom all depends,
 Through Sin to Death exposed by my exploit.
 If your joint power prevail, the affairs of Hell
 No detriment need fear ; go, and be strong."

So saying, he dismissed them ; they with speed 41
 Their course through thickest constellations held,
 Spreading their bane ; the blasted stars looked wan,
 And planets, planet-strook, real eclipse
 Then suffered. The other way Satan went down
 The causeway to Hell-gate ; on either side
 Disparted Chaos over-built exclaimed,
 And with rebounding surge the bars assailed,
 That scorned his indignation. Through the gate,

- Wide open and unguarded, Satan passed,
 And all about found desolate ; for those 420
 Appointed to sit there had left their charge,
 Flown to the upper World ; the rest were all
 Far to the inland retired, about the walls
 Of Pandemonium, city and proud seat
 Of Lucifer, so by allusion called
 Of that bright star to Satan paragoned.
 There kept their watch the legions, while the Grand
 In council sat, solicitous what chance
 Might intercept their Emperor sent ; so he
 Departing gave command, and they observed. 430
 As when the Tartar from his Russian foe,
 By Astracan, over the snowy plains
 Retires, or Bactrian Sophi, from the horns
 Of Turkish crescent, leaves all waste beyond
 The realm of Aladule, in his retreat
 To Tauris of Casbeen : so these, the late
 Heaven-banished host, left desert utmost Hell
 Many a dark league, reduced in careful watch
 Round their metropolis, and now expecting
 Each hour their great Adventurer from the search 440
 Of foreign worlds. He through the midst unmarked,
 In show plebeian Angel militant
 Of lowest order, passed ; and from the door
 Of that Plutonian hall, invisible
 • Ascended his high throne, which, under state
 Of richest texture spread, at the upper end
 Was placed in regal lustre. Down a while
 He sat, and round about him saw, unseen.
 At last, as from a cloud, his fulgent head •
 And shape star-bright appeared or brighter, clad 450
 With what permissive glory since his fall.

Was left him, or false glitter. All amazed
 At that so sudden blaze, the Stygian throng
 Bent their aspect, and whom they wished beheld,
 Their mighty Chief returned : loud was the acclaim.
 Forth rushed in haste the great consulting peers,
 Raised from their dark divan, and with like joy
 Congratulant approached him, who with hand
 Silence, and with these words attention, won :

“Thrones, Domination, Princedoms, Virtues, Powers ! 460
 For in possession such, not only of right,
 I call ye, and declare ye now, returned,
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accursed, the house of woe,
 And dungeon of our tyrant ! Now possess,
 As lords, a spacious World, to our native Heaven
 Little inferior, by my adventure hard
 With peril great achieved. Long were to tell
 What I have done, what suffered, with what pain 470
 Voyaged the unreal, vast, unbounded Deep
 Of horrible confusion, over which
 By Sin and Death a broad way now is paved,
 To expedite your glorious march ; but I
 Toiled out my uncouth passage, forced to ride
 The untractable Abyss, plunged in the womb
 Of unoriginal Night and Chaos wild,
 That, jealous of their secrets, fiercely opposed
 My journey strange, with clamours uproar
 Protesting Fate supreme ; thence how I found 580
 The new-created World, which fame in Heaven
 Long had foretold, a fabric wonderful,
 Of absolute perfection ; therein Man
 Placed in Paradise, by our exile

Made happy. Him by fraud I have seduced
 From his Creator, and the more to increase
 Your wonder, with an apple ! He, thereat
 Offended—worth your laughter !—hath given up
 Both his beloved Man and all his World
 To Sin and Death a prey, and so to us,
 Without our hazard, labour, or alarm,
 To range in, and to dwell, and over Man
 To rule, as over all he should have ruled.
 True is, me also he hath judg'd ; or rather
 Me not, but the brute Serpent, in whose shape
 Man I deceived. That which to me belongs
 Is enmity, which he will put between
 Me and mankind ; I am to bruise his heel ;
 His seed—when is not set—shall bruise my head ;
 A world who would not purchase with a bruise,
 Or much more grievous pain ? Ye have the account
 Of my performance ; what remains, ye Gods,
 But up and enter now into full bliss ?”

So having said, a while he stood, expecting
 Their universal shout and high applause
 To fill his ear ; when contrary, he hears,
 On all sides, from innumerable tongues,
 A dismal universal hiss, the sound
 Of public scorn. He wondered, but not long
 Had leisure, wondering at himself now more.
 His visage drawn he felt to sharp and spare,
 His arms clung to his ribs, his legs entwining
 Each other, till supplanted, down he fell
 A monstrous serpent on his belly prone,
 Reluctant, but in vain ; a greater power
 Now ruled him, punished in the shape he sinned,
 According to his doom. He would have spoke,

But hiss for hiss returned with forked tongue
 To forked tongue ; for now were all transformed
 Alike, to serpents all, as accersories 520
 To his bold riot. Dreadful was the din
 Of hissing through the hall, thick-swarving now
 With complicated monsters, head and tail,
 Scorpion, and Asp, and Amphisbæna dire,
 Cerastes horned, Hydrus, and Ellops drear,
 And Dipsas (not so thick swarmed once the soil
 Bedropt with blood of Gorgon, or the isle
 Ophiusa) ; but still greatest he the midst,
 Now Dragon grown, larger than whom the sun
 Engendered in the Pythian vale on slime, 530
 Huge Python ; and his power no less he seemed
 Above the rest still to retain. They all
 Him followed, issuing forth to the open field,
 Where all yet left of that revolted rout.
 Heaven-fallen, in station stood or just array,
 Sublime with expectation when to see
 In triumph issuing forth their glorious Chief ;
 They saw, but other sight instead,—a crowd
 Of ugly serpents ! Horror on them fell,
 And horrid sympathy ; for what they saw 540
 They felt themselves now changing : down their arms,
 Down fell both spear and shield ; down they as fast,
 And the dire hiss renewed, and the dire form
 Caught by contagion, like in punishment,
 As in their crime. Thus was the applause they meant
 Turned to exploding hiss, triumph to shame
 Cast on themselves from their own mouths. There stood
 A grave hard by, sprung up with this their change,
 His will who reigns above, to aggravate
 Their penance, laden with fair fruit, like that 550

Which grew in Paradise, the bait of Eve
Use by the Tempter. On that prospect strange
Their earnest eyes they fixed, imagining
For one forbidden tree a multitude
Now risen, to work them further woe or shame ;
Yet, parched with scalding thirst and hunger fierce,
Though to delude them sent, could not abstain,
But on they rolled in heaps, and, up the trees
Climbing, sat thicker than the snaky locks
That curled Megæra. Greedily they plucked 560
The fruitage far to sight, like that which grew
Near that bituminous lake where Sodom flamed ;
This, more delusive, not the touch, but taste
Deceived ; they, fondly thinking to allay
Their appetite with gust, instead of fruit
Chewed bitter ashes, which the offended taste
With spattering noise rejected. Oft they assayed,
Hunger and thirst constraining ; drugged as soft,
With hatefulest desirelish writhed their jaws
With soot and cinders filled ; so oft they fell 570
Into the same illusion, not as Man
Whom they triumphed once lapsed. Thus were they plagued
And worn with famine long, and ceaseless hiss,
Till their lost shape, permitted, they resumed ;
Yearly enjoined, some say, to undergo
This annual humbling certain numbered days,
To dash their pride, and joy for Man seduced.
However, some tradition they dispersed
Among the heathen of their purchase got,
And fabled how the Serpent, whom they called 580
Ophion, with Eurynome (the wide-
Encroaching Eve perhaps), had first the rule
Of high Olympus, thence by Saturn driven

And Ops, ere yet Dictæan Jove was born.

Meanwhile in Paradise the Hellish pair
Too soon arrivèd ; Sin there in power before,
Once actual, now in body, and to dwell
Habitual habitant ; behind her death,
Close following pace for pace, not mounted yet
On his palé horse ; to whom Sin thus began :

590

“Second of Satan sprung, all-conquering Death !
What think’st thou of our empire now, though earned
With travail difficult ? not better far
Than still at Hell’s dark threshold to have sat watch,
Unnamed, undreaded, and thyself half-starved ?”

Whom thus the Sin-born Monster answered soon :

“To me, who with eternal famine pine,
Alike is Hell, or Paradise, or Heaven ;
There best, where most with ravin I may meet ;
Which here, though plenteous, all too little seems
To stuff this maw, this vast unhide-bouñd corpse.”

600

To whom the incestuous Mother thus replied ;
“Thou therefore on these herbs, and fruits, and flowers,
Feed first ; on each best next, and fish, and fowl,
No homely morsels ; and whatever thing
The scythe of Time mows down devour unsparèd ;
Till I, in man residing, through the race,
His thoughts, his looks, words, actions, all infect,
And season him thy last and sweetest prey.”

This said, they both betook them several ways,
Both to destroy, unimmortal make
All kinds, and for destruction to mature
Sooner or later ; which the Almighty seeing,
From his transcendent seat the Saints among,
To those bright Orders uttered thus his voice :—

610

“See with what heat these dogs of Hell advance

To waste and havoc yonder World, which I
 So fair and good created, and still
 Kept in that state, had not the folly of Man
 Let in these wasteful furies, who impute 620
 Folly to me (so doth the Prince of Hell
 And his adherents), that with so much ease
 I suffer them to enter and possess
 A place so heavenly, and conniving seem
 To gratify my scornful enemies,
 That laugh, as if, transported with some fit
 Of passion, I to them had quitted all,
 At random yielded up to their misrule ;
 And know not that I called and drew them thither,
 My Hell-hounds, to lick up the draff and filth 630
 Which Man's polluting sin with taint hath shed
 On what was pure ; till, crammed and gorged, nigh burst
 With sucked and glutted offal, at one sling
 Of thy victorious arm, well-pleasing Son,
 Both Sin and Death, and yawning Grave at last,
 Through Chaos hurled, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heaven and Earth, renewed, shall be made pure
 To sanctity that shall receive no stain :
 Till then the curse pronounced on both precedes." 640

He ended, and the Heavenly audience loud
 Sung Halleluiah, as the sound of seas,
 Through multitude that sung :—"Just are thy ways,
 Righteous are thy decrees on all thy works ;
 Who can extenuate thee ?" Next to the Son,
 Destined restorer of mankind, by whom
 New Heaven and Earth shall to the ages rise,
 Or down from Heaven descend. Such was their song.
 While the Creator, calling forth by name

His mighty Angels, gave them several charge, 650
 As sorted best with present things. The sun
 Had first his precept so to move, so shine,
 As might affect the Earth with cold and heat
 Scarce tolerable, and from the north to call
 Decepit winter from the south to bring
 Solstitial summer's heat. To the blanc moon
 Her office they prescribed ; to the other five
 Their planetary motions and aspects,
 In sextile, square, and trine, and opposite,
 Of noxious efficacy, and when to join 660
 In synod unbenign ; and taught the fixed
 Their influence malignant when to shower ;
 Which of them rising with the sun, or falling,
 Should prove tempestuous. To the winds they set
 Their corners, when with bluster to confound
 Sea, air, and shore ; the thunder when to roll
 With terror through the dark aerial hall.
 Some say he bid his Angels turn askance
 The poles of Earth twice ten degrees and more
 From the sun's axle ; they with labour pushed 670
 Oblique the centric globe : some say the sun
 Was bid turn reins from the equinoctial road
 Like distant breadth to Taurus with the seven
 Atlantic Sisters, and the Spartan Twins,
 Up to the Tropic Crab ; thence down amain
 By Leo and the Virgin and the Scales,
 As deep as Capricorn ; to bring in change
 Of seasons to each clime : else had the spring
 Perpetual smiled on Earth with vernant flowers,
 Equal in days and nights, except to those 680
 Beyond the polar circles ; to them day
 Had unbenighted shone, while the low sun,

To recompense his distance, in their sight
 Had rounded still the horizon, and not known
 Or east or west ; which had forbid the snow
 From cold Estotiland, and south as far '
 Beneath Magellan. At that tasted fruit '
 The sun, as from Thyestean banquet turned
 His course intended : else how had the World
 Inhabited, though sinless, more than now 690
 Avoided pinching cold and scorching heat ?
 These changes in the heavens, though slow, produced
 Like change on sea and land, —sideral blast,
 Vapour, and mist, and exhalation hot,
 Corrupt and pestilent. Now from the north
 Of Norumbega, and the Samoed shore,
 Bursting their brazen dungeon, armed with ice
 And snow and hail and stormy gust and flaw,
 Boreas and Cæcias and Argestes loud
 And Thrascias rend the woods and seas upturn ; * 700
 With adverse blasts upturns them from the south
 Notus and Afer, black with thundrous clouds
 From Serrationa ; thwart of these, as fierce
 Forth rush the Levant and the Ponent winds,
 Eurus and Zephyr, with their lateral noise,
 Sirocco, and Libeccio. Thus began
 Outrage from lifeless things ; but Discord first,
 Daughter of Sin, among the irrational
 Death introduced through fierce antipathy :
 Beast now with beast gan war, and fowl with fowl, 710
 And fish with fish. Two graze the herb all leaving
 Devoured each other ; nor stood much in awe
 Of Man, but fled him, or with countenance grim
 Glared on him passing. There were from without
 The growing miseries, which Adam saw

Already in part, though hid in gloomiest shade,
 'To sorrow abandoned, but worse felt within,
 And, in a troubled sea of passion tost,
 Thus to disburden sought with sad compliant :—

“O miserable of happy ! is this the end
 Of this new glorious World, and me so late
 The glory of that glory ? who now, become
 Accursed of blessed, hide me from the face
 Of God, whom to behold was then my highth
 Of happiness ! Yet well, if here would end
 The misery ; I deserved it, and would bear
 My own deservings ; But this will not serve :
 All that I eat or drink, or shall beget,
 Is propagated curse. • O voice, once heard
 Delightfully, ‘Increase and multiply’ ;
 Now death to hear ! for what can I increase
 Or multiply, but curses on my head ?
 Who, of all ages to succeed, but, feeling
 The evil on him brought by me, will curse
 My head ? ‘Ill fare our Ancestor impure !
 For this we may thank Adam !’ but his thanks
 Shall be the execration : so, besides
 Mine own that hide upon me, all from me
 Shall with a fierce reflux on me redound—
 On me, as on their natural centre, light
 Heavy, though in their place. O fleeting joys
 Of Paradise, dear bought with lasting woes !
 Did I request thee, Maker, from my clay
 To mould me Man ? did I solicit thee
 From darkness to promote me, or here place
 In this delicious garden ? As my will
 Concurred not to my being, it were but right
 And equal to reduce me to my dust,

Desirous to resign and render back
 All I received, unable to perform 750
 Thy terms too hard, by which I was to hold
 The good I sought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes ? Inexplicable
 Thy justice seems. Yet, to say truth, too late
 I thus contest ; then should have been refused
 Those terms whatever, when they were proposed.
 Thou didst accept them : wilt thou enjoy the good,
 Then cavil the conditions ? And, though God
 Made thee without thy leave, what if thy son 760
 Prove disobedient, and, reproved, retort,
 'Wherefore didst thou beget me ? I sought it not !'
 Wouldst thou admit for his contempt of thee
 That proud excuse ? yet him not thy election,
 But natural necessity, begot.
 God made thee of choice his own, and of his own
 'To serve him ; thy reward was of his grace ;
 Thy punishment then justly is at his will.
 Be it so, for I submit ; his doom is fair,
 That dust I am, and shall to dust return. 770
 O welcome hour whenever ! Why delays
 His hand to execute what his decree
 Fixed on this day ? Why do I overlive ?
 Why am I mocked with death, and lengthened out
 To deathless pain ? How gladly would I meet
 Mortality, my sentence, and be earth
 Insensible ! how glad would lay me down
 As in my mother's lap ! There I should rest
 And sleep secure ; his dreadful voice no more
 Would thunder in my ears ; no fear of worse ; 780
 To me and to my offspring would torment me

With cruel expectation. Yet one doubt
 Pursues me still—lest all I cannot die ;
 Lest that pure breath of life, the spirit of Man
 Which God inspired, cannot together perish
 With this corporeal clod ; then, in the grave,
 Or in some other dismal place, who knows
 But I shall die a living death ? O thought
 Horrid, if true ! Yet why ? It was but breath
 Of life that sinned : what dies but what had life 790
 And sin ? The body properly hath neither.
 All of me then shall die : let this appease
 The doubt, since human reach no further knows.
 For, though the Lord of all be infinite,
 Is his wrath also ? Be it, Man is not so,
 But mortal doomed. How can he exercise
 Wrath without end on Man, whom death must end ?
 Can he make deathless death ? That were to make
 Strange contradiction ; which to God himself
 Impossible is held, as argument 800
 Of weakness, not of power. Will he draw out,
 For anger's sake, finite to infinite
 In punished Man, to satisfy his rigour
 Satisfied never ? That were to extend
 His sentence beyond dust and Nature's law ;
 By which all causes else according still
 To the reception of their matter act,
 Not to the extent of their own sphere. But say
 That death be not one stroke, as I supposed,
 Bereaving sense, but endless misery 810
 From this day onward, which I feel begun
 Both in me and without me, and so last
 To perpetuity—Ay me ! that fear
 Comes thundering back with dreadful revolution

On my defenceless head ! Both Death and I
 Am found eternal, and incorporate both :
 Nor I on my part single ; in me all
 Posterity stands cursed. Fair patrimony
 That I must leave ye, sons ! Oh, were I able
 To waste it all myself, and leave ye none ! 820
 So disinherited, how would ye bless
 Me, now your curse ! Ah, why should all mankind,
 For one man's fault, thus guiltless be condemned,
 If guiltless ! But from me what can proceed
 But all corrupt,—both mind and will depraved
 Not to do only, but to will the same
 With me ? How can they, then, acquitted stand
 In sight of God ? Him, after all disputes,
 Forced I absolve. All my evasions vain
 And reasonings, though through mazes, lead me still 830
 But to my own conviction : first and last
 On me, me only, as the source and spring
 Of all corruption, all the blame lights due ;
 So might the wrath ! Fond wish ! couldst thou support
 That burden, heavier than the Earth to bear ;
 Than all the World much heavier, though divided
 With that bad Woman ? Thus, what thou desir'st,
 And what thou fear'st, alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future ;— 840
 To Satan only like, both crime and doom.
 O Conscience ! into what abyss of fears
 And horrors hast thou driven me ; out of which
 I find no way, from deep to deeper plunged !"
 Thus Adam to himself lamented loud
 Through the still night,—not now, as ere Man fell,
 Wholesome and cool and mild, but with black air

Accompanied, with damps and dreadful ;
 Which to his evil conscience represented
 All things with double terror. On the ground 850
 Outstretched he lay, on the cold ground, and oft
 Cursed his creation ; Death as oft accused
 Of trady execution, since denounced
 The day of his offence. "Why comes not Death,"
 Said he, "with one thrice-acceptable stroke
 To end me ? Shall Truth fail to keep her word,
 Justice divine not hasten to be just ?
 But Death comes not at call ; Justice divine
 Mends not her slowest pace for prayers or cries.
 O woods, O fountains, hillocks, dales, and bowers ! 860
 With other echo late I taught your shades
 To answer, and resound far other song."
 Whom thus afflicted when sad Eve beheld,
 Desolate where she sat, approaching nigh,
 Soft words to his fierce passion she assayed ;
 But her with stern regard he thus repelled :—
 "Out of my sight, thou serpent ! that name best
 Befits thee, with him leagued, thyself as false
 And hateful : nothing wants, but that thy shape,
 Like his, and colour serpentine, may show 870
 Thy inward fraud, to warn all creatures from thee
 Henceforth ; lest that too heavenly form, pretended
 To helish falsehood, snare them. But for thee
 I had persisted happy, had not thy pride
 And wandering vanity, when least was safe,
 Rejected my forewarning, and disdained
 Not to be trusted,—longing to be seen,
 Though by the Devil himself, him overweening
 To overreach ; but, with the serpent meeting,
 Fooled and beguiled ; by him thou, I by thee. 880

To trust thee from my side, imagined wise,
 Constant, mature, proof against all assaults ;
 And understood not all was but a show,
 Rather than solid virtue, all but a rib
 Crooked by nature—bent, as now appears,
 More to the part sinister—from me drawn ;
 Well if thrown out, as supernumerary
 To my just number found ! Oh, why did God,
 Creator wise, that peopled highest Heaven
 With Spirits masculine, create at last 890
 This novelty on Earth, this fair defect
 Of Nature, and not fill the World at once
 With men, as Angels, without feminine* ;
 Or find some other way to generate
 Mankind ? 'This mischief had not then befallen,
 And more that shall befall—innumerable
 Disturbances on Earth through female snares,
 And strait conjunction with this sex. For either
 He never shall find out fit mate, but such
 As some misfortune brings him, or mistake ; 900
 Or whom he wishes most shall seldom gain,
 Through her perverseness, but shall see her gained
 By a far worse, or, if she love, withheld
 By parents ; or his happiest choice too late
 Shall meet, already linked and wedlock-bound
 To a fell adversary, his hate or shame :
 Which infinite calamity shall cause
 To human life, and household peace confound."

He added not, and from her turned ; but Eve,
 Not so repulsed, with tears that ceased nor flowing, 910
 And tresses all disordered, at his feet
 Fell humble, and, embracing them, besought
 His peace, and thus proceeded in her plaint :—

"Forsake me not thus, Adam ! Witness Heaven
 What love sincere and reverence in my heart
 I bear thee, and unweeting have offended,
 Unhappily deceived ! Thy suppliant
 I beg, and clasp thy knees ; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel in this uttermost distress, 920
 My only strength and stay : forlorn of thee,
 Whither shall I betake me, where subsist ?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace ; both joining,
 As joined in injuries, one enmity
 Against a foe by doom express assigned us,
 That cruel Serpent. On me exercise not
 Thy hatred for this misery befallen ;—
 On me already lost, me than thyself
 More miserable. Both have sinned ; but thou 930
 Against God only ; I against God and thee,
 And to the place of judgment will return,
 There with my cries importune Heaven, that all
 The sentence, from thy head removed, may light
 On me, sole cause to thee of all this woe,
 Me, me only, just object of His ire."

She ended, weeping ; and her lowly plight,
 Immovable till peace obtained from fault
 Acknowledged and deplored, in Adam wrought
 Commiseration. Soon his heart relented 940
 Towards her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so fair his reconciliation seeking,
 His counsel whom she had displeased, his aid ;
 As one disarmed, his anger all he lost,
 And thus with peaceful words upraised her soon :—

"Unwary, and too desirous, as before
 So now, of what thou know'st not, who desir'st
 The punishment all on thyself ! Alas !
 Bear thine own first, ill able to sustain 950
 His full wrath whose thou feel'st as yet least part,
 And my displeasure bear'st so ill. If prayers
 Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited,
 Thy frailty and infirmer sex forgiven,
 To me committed, and by me exposed.
 But rise ; let us no more contend, nor blame
 Each other, blamed enough elsewhere, but strive
 In offices of love, how we may lighten 960
 Each other's burden in our share of woe ;
 Since this day's death denounced, if aught I see,
 Will prove no sudden, but a slow-paced evil,
 A long day's dying, to augment our pain,
 And to our seed (O hapless seed !) derived."

To whom thus Eve, recovering heart, replied . —
 "Adam, by sad experiment I know
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 Found so unfortunate. Nevertheless, 970
 Restored by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart,
 Living or dying from thee I will not hide
 What thoughts in my unquiet breast are risen,
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.
 If care of our descent perplex us most,

Which must be born to certain woe, devoured 980
 By Death at last (and miserable it is
 To be to others cause of misery,
 Our own begotten, and of our loins to bring
 Into this cursed World a woeful race,
 That after wretched life must be at last
 Food for so foul a monster), in thy power
 It lies, yet ere conception, to prevent
 The race unblest, to being yet unbegot.
 Childless thou art, childless remain ; so Death
 Shall be deceived his glut, and with us two 990
 Be forced to satisfy his ravenous maw.
 But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope,
 Before the present object languishing
 With like desire,—which would be misery
 And torment less than none of what we dread—
 Then, both ourselves and seed at once to free
 From what we fear for both, let us make short ; 1000
 Let us seek Death, or, he not found, supply
 With our own hands his office on ourselves.
 Why stand we longer shivering under fears
 That show no end but death, and have the power,
 Of many ways to die the shortest choosing,
 Destruction with destruction to destroy ?”

She ended here, or vehement despair
 Broke off the rest ; so much of death her thoughts
 Had entertained as dyed her cheeks with pale.
 But Adam, with such counsel nothing swayed, 1010
 To better hopes his more attentive mind
 Labouring had raised, and thus to Eve replied :

"Eve, thy contempt of life and pleasure seems
To argue in these something more sublime
And excellent than what thy mind contemns :
But self-destruction therefore sought refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overloved.
Or if thou covet death, as utmost end 1020
Of misery, so thinking to evade
The penalty pronounced, doubt not but God
Hath wiselier armed his vengeful ire than so
To be forestalled. Much more I fear lest death
So snatched will not exempt us from the pain
We are by doom to pay ; rather such acts
Of contumacy will provoke the Highest
To make death in us live. Then let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed 1030
Part of our sentence, that thy seed shall bruise
The Serpent's head : piteous amends : unless
Be meant, whom I conjecture, our grand foe,
Satan, who in the Serpent hath contrived
Against us this deceit. To crush his head
Would be revenge indeed ; which will be lost
By death brought on ourselves, or childless days
Resolved as thou proposest ; so our foe
Shall scape his punishment ordained, and we
Instead shall double ours upon our heads 1040
No more be mentioned, then, of violence
Against ourselves, and wilful barrenness,
That cuts us off from hope, and savours only
Rancour and pride, impatience and despite,
Reluctance against God and his just yoke

Laid on our necks. Remember with what mild
 And gracious temper he both heard and judged,
 Without wrath or reviling ; we expected
 Immediate dissolution, which we thought
 Was meant by death that day ; when, lo ! to thee 1050
 Pains only in child-bearing were foretold,
 And bringing forth, soon recompensed with joy,
 Fruit of thy womb ; on me the curse aslope
 Glanced on the ground : with labour I must earn
 My bread ; what harm ? Idleness had been worse ;
 My labour will sustain me. And, lest cold
 Or heat should injure us, his timely care
 Hath, unbesought, provided, and his hands
 Clothed us unworthy, pitying while he judged :
 How much more, if we pray him, will his ear 1060
 Be open, and his heart to pity incline,
 And teach us further by what means to shun
 The inclement seasons, rain, ice, hail, and snow !
 Which now the sky, with various face, begins
 To show us in this mountain, while the winds
 Blow moist and keen, shattering the graceful locks
 Of these fair spreading trees ; which bids us seek
 Some better shroud, some better warmth to cherish
 Our limbs benumbed, ere this diurnal star
 Leave cold the night, how we his gathered beams 1070
 Reflected may with matter sere foment,
 Or by collision of two bodies grind
 The air attrite to fire ; as late the clouds,
 Justling, or pushed with winds, rude in their shock,
 Tine the slant lightning, whose thwart flame, driven down,
 Kindles the gummy bark of fir or pine,
 And sends a comfortable heat from far,
 Which might supply the sun. Such fire to use,

And what may else be remedy or cure
 To evils which our own misdeeds have wrought, 1010
 He will instruct us praying, and of grace
 Beseeching him ; so as we need not fear
 To pass commodiously this life, sustained
 By him with many comforts, till we end
 In dust, our final rest and native home.
 What better can we do than, to the place
 Repairing where he judged us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the air 1090
 Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeigned and humiliation meek ?
 Undoubtedly he will relent, and turn
 From his displeasure, in whose look serene,
 When angry most he seemed and most severe,
 What else but favour, grace, and mercy shone ?"

So spake our Father penitent ; nor Eve
 Felt less remorse. They, forthwith to the place
 Repairing where he judged them, prostrate fell
 Before him reverent, and both confessed 1100
 Humbly their faults, and pardon begged, with tears
 Watering the ground, and with their sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow unfeigned and humiliation meek.

ANALYSIS.

1-33. A council in heaven : the guardian angles forsaking Paradise appear before it "to approve their vigilance, and are approved."

34-62. The speech of God declaring that Satan's entrance into Paradise, and the fall of man, were foredoomed and therefore inevitable. God sends the Son to judge the transgressors.

63-7. God invests the Son with full majesty.

68-84. The Son takes upon himself to judge and suffer.

85-91. He descends from heaven.

92-208. Arriving at Paradise, he calls to him Adam and Eve, who at first decline to come as naked, but then come, confess their guilt, and are condemned by the Judge according to the order and degree of their offence—the Serpent to be bruised under the heels of woman's seeds ; Eve to multiply with sorrow and labour ; Adam to earn his bread with the sweat of his brow.

209-28. In mercy the Son clothes them and then returns to his Father's "blissful bosom."

229-34. The scene now turns to hell when Sin and Death sit conversing.

235-63. The speech of Sin : by wondrous sympathy she felt that Satan, their sire, was successful, and they should sit no longer confined in hell, but follow him up to the place of man.

264-71. The reply of death : he was ready to follow where Sin would lead, he already smelt carnage on the earth.

272-353. Sin and Death make a bridge over chaos, making the way easier from hell to the world to and fro, according to the track that Satan had first made. Then they meet Satan, proud of his success, at the brink of chaos on the outer sphere of the world returning to hell.

354-409. Their mutual gratulations : Satan leaves Sin and Death as his plenipotentiaries on the earth.

410-459. Satan arrives at Pandemonium.

460-503. In full assembly he relates with boasting his success against man, the construction of the bridge by Sin and Death, and the sentences pronounced by the Divine Judge.

504-84. Instead of applause he is entertained with a general hiss by all the audience, both in and outside the Hall ; they are all suddenly transformed with Satan, into serpents, according to the

doom given in Paradise : then deluded with a show of the forbidden tree springing up before them, they, greedily trying to partake of the fruit, chew dust and bitter ashes : a punishment yearly repeated on them.

585-609. The proceeding of Sin and Death^o on the earth : their work of making "unimmoral" all kinds.

610-668. God foretells the final victory of the Son over Sin and Death, and the renewing of all things, the sanctifying of heaven and earth by the final expulsion of all evil therefrom. The angles sing halleluiahs.

669-719. In the meantime God orders his angels to make several alterations in the heavens and the elements—the winds begin to blow, the thunder to roll, heat and cold to prevail, the planets to exercise malignant influences etc. Within the mind of man also woeful changes take place.

720-866. Adam's bitter self-reprovings : he cannot see why he should be preserved to suffer when he had no hand in his own making, why his posterity should suffer for his sins, why death should be delayed ; and if dying he could lose all sense of suffering, if death would end all or 'all of him could not die,' he passionately invokes death to come and end all his misery.

867-908. To him comes Eve, and Adam bursts out into a stern condemnation of her and of the future womanhood of the earth perverse as derived from a perverse origin.

909-936. Eve expostulates and prays that the curse might alight all on her as "the sole cause of all this woe."

937-965. Adam's heart melts and he proposes to be reconciled to her.

966-1007. To evade the curse likely to fall on their offspring, Eve proposes to Adam violent ways, (1) self-destruction, (2) abstinence from "love's embraces"—wilful preclusion of all chances of having a progeny.

1007-1096. This Adam approves not, because death may not end all, and self-destruction may anger God. He conceives better hope and puts Eve in mind of the late promise made them, that her seed should be revenged on the serpent, and exhorts her, with him to seek peace of the offended Deity by repentance and prayer.

1097-end. So they fall upon the ground and solicit God for mercy.

NOTES.

The Principal Topics of Book X are—

1. The fall of man is known in heaven.
2. The Son descends and gives sentence.
3. Sin and Death build a bridge over hell.
4. Satan and his accomplices are suddenly transformed into serpents as they sit deliberating in hell.
5. God foretells the final victory of the Son over sin.
6. God orders alterations in the heavens and elements,
7. Adam and Eve resolve to seek peace with God by repentance and prayer.

1-5. Meanwhile the heinous and spiteful act done in Paradise, was known in heaven. Whose act? The act of Satan. What act?—how he had perverted Eve and Eve had perverted Adam, to taste the fatal fruit. **heinous, hateful, spiteful**, done out of spite or malice towards God. Comp. *L' All.*, "Then to come *in spite of sorrow*." God had driven Satan out of heaven, and he in ~~revenge~~ seduced man, God's dearest object of love. **act** of seducing Adam and Eve. **Paradise**, the garden of Eden, Man's original home. **in heaven**, the report spread through heaven. **in the serpent**, in the disguise or shape of. Satan appeared to Eve like a serpent. **perverted**, seduced. **her husband she**, she had perverted her husband Adam. **the fatal fruit**, the fruit of the forbidden tree whose mortal taste brought death into the world and all our woe." In the midst of the garden of Eden there was a tree the fruit of which Adam and Eve were forbidden to taste—it was the tree of knowledge.

5-7. It was known by God for nothing can escape the eye of God who sees all, nor deceive him who knows all.

7-11. If God is all-seeing and omniscient, the question arises why did he not prevent Satan and save Man? No, He did not do so (says Milton) because He in his wisdom had endowed man with full strength of free-will capable of having known the wiles and protected himself from these. If man did not exercise his *free* will, it was *his* fault, not God's. See also below ll. 43-7. **in** etc., in his great wisdom and justice. **attempt**, tempt, seduce, try. **strength entire and free will** is somewhat of a hendiadys—"entire strength of free will", a strong, powerful, free will. **armed Complete**, fully equipped, **to**, so as to. There is some difficulty with regard to the reading—Masson puts the comma after 'Man' taking 'armed' with

'complete' and making it qualify 'will'. Many other editors put it after 'armed', making the word qualify 'Man' or 'mind'. In *Ephes.* vi. 13, is described 'the armour of God' which the good christian wears. **discovered**, detected. **repulsed**, withstood. **Whatever** all, every possible. **wiles**, tricks, stratagems. **Seeming**, apparent, 'really a foe at heart.'

12-16. It was Man's fault if he let Satan tempt him. For Adam and Eve should have remembered, as they fully **knew** it, the high injunction of God not to taste the fruit whoever tempted them. If knowing this they yet did not obey God, they fully deserved the penalty of manifold sins comprised in that one act, and were rightfully banished from paradise. **they**, man and woman, Adam and Eve, collectively as in *Genesis* i. 26, "God said, 'Let us make man in our image, after our likeness; and let *them* have dominion" etc. **still**, always. **high**, from God. **injunction**, orders, command. **which** *i.e.* which injunction. **what could they less**, how could they avoid incurring, they fully deserved. **penalty**, punishment. **manifold in sin**, having in that one act of disobedience committed many sins. Newton says, "The divines...reckon up several sins as included in this one act of eating the forbidden fruit, namely, pride, uxoriousness, wicked curiosity, infidelity, disobedience etc." **fall**, from Paradise.

17-21. God had appointed guards to keep watch over the garden of Eden and also to prevent the escape of Satan out of hell. These angelic guards wondered how the subtle Fiend had eluded them and got entrance into Paradise. These now, sad for the fall of man, went back into heaven. 'Why went they back' will appear from ll. 28-31. **The Angelic guards**. "the cherubim, thus Uriel 'the regent of the sun', forewarned 'the cherubim that kept their watch' (ix 60-2); there were "flaming ministers to watch and tend their earthly charge" (156-7). **mute and sad**, dumb with sadness and astonishment. **for the fall of man**. of his state, of his fallen condition. **by this**, *i.e.* by this time. **the subtle Fiend** the wily devil, cunning Satan. **stolen Entrance**, got imperceptibly and silently into the earth. **unseen**, unnoticed. *How* is described in ix. 69-76.

21. **unwelcome**, sad, disagreeable. **news** of man's fall.

23-5. Signs of sorrow appeared on the faces even of angles who were not given to sorrow;—yet sorrow mixed with pity for man, could not disturb the serene happiness of their mind. There was a passing shade of sadness over their faces but their hearts were not touched for nothing can rob them of their eternal, celestial bliss. **dim sadness**, gloom of sorrow. **did not spare**, altered, touched. **celestial visages**, the faces of angels, heavenly beings. **pity for man**. **mixed**, *i.e.*, 'sadness' mixed. **bliss**, undying heavenly happiness. Shakespeare represents angels weeping at the folly

of man. Macaulay refers to it as an odd fancy on the part of Soame Jenyns.

26-8. The ethereal people ran in multitudes about the new-arrived (cherubim). **Ethereal people**, heavenly beings, celestial angles. **multitudes**, crowds. **befell**, happened,

28-31. It is possible to construe this sentence in two ways : (1) They accountable to the supreme throne made haste towards it to make appear their utmost vigilance with righteous plea and (were) easily approved. (2) They made haste towards the supreme throne, with righteous plea, to make appear accountable their utmost etc. Masson points the lines so as to make them mean the former. Some other editors put a single comma after vigilance and prefer the latter. In the latter case, *to make appear accountable* - to explain, justify. I prefer Masson's way **accountable**, liable to render account for all that had happened, responsible for all this. **the Supreme throne**, God. **to make appear**, to prove, to justify (that they had exercised the utmost vigilance, *they* had not been failing in their duty), **righteous plea**, good excuse : that the fiend had escaped the utmost vigilance and care taken by them. It was none of their fault. **approved**, accepted, found approval with God. God readily accepted their plea.

32-3. *'i.e.* from Amidst his secret cloud, the cloud in which He keeps himself obscured or secret. Comp, the more vivid description in III. 378-381 : "through a cloud Drawn round about thee like a radiant shrine Dark with excessive bright thy skirts appear." For Biblical texts where God appears in a cloud, comp *Exod* 33 9-10, God appeared to Moses in a pillar of cloud ; *Kings* 8-10, the priest, saw that "a cloud filled the house of the Lord" ; *Ezek* 10. 4, the glory of God "stood over the threshold of the house ; and the house was filled with the cloud." **secret**, hidden, as in "the *secret* top of Sinai." (Bk. I)

33. **in thunder** with the solemnity and awe of thunder. The description, like almost all Milton's description of heaven, is taken from *The Revelation* ; comp. iv. 5, And out of the throne proceeded lightning and thunderings and voices."

34-9. God asks the assembled ; angels of heaven and the new-arrived from abroad not to be bewildered at what had happened for it was preordained that it should be so, it was so foretold by God Himself when Satan crossed the immense chaos from hell to the earth. **Powers**, angels. It was really (though here used generically) as the name of a particular denomination of angels in the mediaeval hierarchy of angels. **charge**, duty of keeping watch over man. **these** namely about the fall of man. **sincerest**, utmost, most perfect, so used in *Par. Lost* ix. 320 ; *Par. Reg.* ii. 480. **Foretold**, it being ordained and declared by me. **lately**, in III. 3-4, "Man will harken to his glozing lies and easily transgress the sole command." **what** etc., how man would transgress and break "the

sole pledge of his obedience." this Tempter, Satan, the gulf, chaos, the abyss profound of immeasurable dark.

40. he, Satan. prevail, succeed. God told the Messiah this in Book iii. speed on, be successful in.

42. flattered. In ix. 532 *et seqq.* Satān tempted Eve by holding out to her the rather flattering prospect of being "a goddess among gods, adored and served. By Angels numberless, the daily train" if only she ate of the fruit of the one tree forbidden. She told her lies against God by pointing out and emphasizing the idea that God out of jealousy had kept the sweetest fruit of the garden to Himself. all, his bliss.

43-7. no decree etc. It might be said that man was not really guilty for God had already decreed that it should be so, and there was absolutely no gainsaying the will of God. An explanation of this is attempted here. First, God had passed no decree *necessitating* the fall. Secondly, he had given man a free will and power to exercise it, and had not in the least interfered with it. The metaphor is taken from a balance. Man's free-will is like a balance which he may incline to this side, or that by the weight of his own inclinations or desires but is absolutely free of any interference on the part of God. *concurring to necessitate*, making it absolutely necessary that he should fall, sanctioning the fall. *moment of impulse*, force. God's will had not the slightest force in affecting the even tenour of the balance of man's free-will. *moment* in the Lat. sense of *momentum*, force. Comp. "VI. 239. "each on himself relied, As only in his arm the moment lay of victory". her, the will's. *It* occurs rarely in Milton. *own inclining*, i. e. own power of inclination or staying in an even, uninclined state. *In even scales*. Naturally the balance is even, inclining neither to this nor to that side—but Man's will is free to incline it any way.

48-9. What remains now but to pronounce on him formally the capital punishment of death which was on the very day of his transgression announced as the result of his sins. It is now time that the decree of death should be formally and finally passed on him. *rests, remains. mortal*, deadly, fatal, capital. *mortal sentence*, punishment of death. *pass*, he decreed against, be pronounced on. *transgression*, sin, fall. *denounced*, the sentence of death which was announced to be the final and sure consequence of his conduct. *that day*. the day of his fall. See I. 210, also I. 853.

50-3. God had threatened Adam with death as the wages of his sin but had not yet actually passed the sentence. And Adam had taken the threat as a mere idle and meaningless one because God had delayed inflicting it and it had not come, as he had apprehended, as a sudden and immediate stroke. But he shall now find before the sun sets that delay in executing an order does

not mean giving it up altogether, **Which** the sentence of death. **vain and void**, idle and meaningless. Comp. Adam's words in ix. 928-37, "yet perhaps thou shalt not die; perhaps the fact is not so heinous now." Comp. also *Eccles. viii. 11*, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." **immediate stroke**, sudden occurrence, instant calamity. **Forbearance no acquittance**, postponement no abandonment. Comp. *As You Like It*, "omittance is no quittance."

54. My bounty or mercy was taken slightly by them, but my justice shall assert itself with terrible consequences. Man had shown disrespect for God's limitless gifts to him by seeking to have even that one single thing which was forbidden. But the punishment for the offence shall not be treated as scornfully. **return**, come back, be rejected. **as bounty** has been scorned or rejected.

56. **Vicegerent Son**, the Messiah whom God had endowed with His full majesty and power of rule. **To thee** etc. comp. *John v. 22*, "The Father judgeth no man, but hath committed all judgment unto the Son."

57. **All judgment**, my power of judging all creatures.

58-62. It may be seen easily that I intend to join mercy with justice because I send down to judge fallen man even his own friend, mediator, voluntary ransom and saviour, the man who has taken upon himself to suffer for mankind and redeem the life of man by offering his own up. **colleague**, tempering, going along with. I intend mercy and justice to go together because I send thee: this very fact implies that I mean to temper justice with mercy. **his mediator**, the intercessor between man and God, pleading to God for mercy to man. **designed**, appointed. The construction is, 'his designed ransom and voluntary redeemer both in his own person.' The Messiah was not only the redeemer or saviour of man but also the price paid for his redemption. He saved man by offering his own life up, he atoned for the sins of man in his own blood. **voluntary**, of his own choosing. He had himself taken upon himself the penalty God would inflict on man. The reference is to iii. 236-8:

"Behold *me*, then; me for him, life for life,
I offer; on me let thine anger fall;
Account me Man."

destined man himself, the destined saviour of mankind, the self-elected son of Man. **to judge** must be read with 'sending thee.'

63-5. The imagery is that of the Son shining in the full splendour and glory of the godhead, and suddenly flaming up as the exact image and likeness of the Father. **unfolding...glory**,

the Son's seat in heaven is on the right-hand side of the Father, and God spread out his glory on that side. **blazed forth**, shone resplendently and in the unbedimmed glory of his majesty on the Son. **unclouded deity**, in his brightest, most resplendent, divine effulgence. God resides in a cloud but now his splendour was unclouded, most dazzling. Comp. iii. 138-140.,

Beyond compare the Son of God was seen,
Most glorious ; in him all his Father shone
Substantially expressed.

65-7. The Son resplendent in the glory of the Father showed forth manifestly, visibly, unmistakably, the likeness of the Father in him. Comp. *Hebrews* i. 3., Who being the brightness of his glory, and the express image of his person...sat down on the right hand of the Majesty on high"; and also iii 384-89,

"Begotten son, Divine similitude,
In whose conspicuous countenance, without cloud
Made visible, the Almighty Father shines ;"

also vi, 680-2,

"Effulgence of my glory, Son beloved,
Son in whose face invisible is beheld
Visibly what by Deity I am ;"

and also vi. 719-21,

"He said, and on his son with rays direct
Shone full. *He all his Father full expressed
Ineffably into his face received."

manifest is an adv. here = manifestly, visibly. **expressed**, showed. **divinely answered mild**, *i. e.* answered with divine mildness or humility.

68-71. Eternal Father, it is for thee to decree and for me to execute thy high decrees most faithfully so that thou mayst well remain always satisfied with me. **to do thy will supreme**, to execute thy supremely high decrees. **that etc.**, comp. *Matt.* xvii. 5. "This is my beloved son, in whom I am well pleased ;" also *John iv.* 34. "My meat is to do the will of him who sent me, and to accomplish his work."

72. **thy transgressors**, that is, sinners against thee, culprits who have broken thy law.

73-7. When the proper time comes the worst punishment shall come down on me whoever may have done the wrong. For so I undertook in thy very presence and most willingly and gladly. I now claim this as rightfully belonging to me that I go down and lessen the punishment of man by taking it all on my shoulders ; I turn aside thy wrath from man to me by offering myself up as a

sacrifice in atonement of his sins. **whoever judged**, *i. e.* be judged, *i. e.* whoever may have deserved judgment or punishment for sins committed. **worst**, punishment. **light**, alight, come down. **time**, the appointed time. Comp. iii. 240, "for him lastly die Well pleased." **undertook**, in a council related in iii. 222-65. **not repenting**, most gladly, I do not repent that I undertook the penalty. **obtain**, claim. **of right**, "as I have undertaken to bear the whole penalty, I have a right to make their share of it as light as I please; their doom being *derived* (diverted) on me" (*Keightley*). **mitigate their doom**, lessen the severity of the punishment it being derived on me. **derived**, turned aside. Lit. from *rivus*, to divert a river from its proper channel.

77-9 Yet I shall so soften justice with mercy that they shall both be most glorified and most fully satisfied, and thou shalt also be appeased. Three things will happen: (1) justice and mercy shall be satisfied, (2) glorified by the two acting together and (3) the Father appeased. **temper**, mix, soften one with the other. **illustrate**, glorify. **them**, justice and mercy. **thee**, thy wrath. Justice shall be exacted most rigorously, so that it shall be fully satisfied, and yet at the same time it being softened with mercy it shall be glorified too.

80-2. I shall not need the pomp of a large and magnificent retinue of angelic troops for none shall behold the judgment except the two offenders Adam and Eve. **shall need** I shall stand in need of. **train** of angels. **the judged**, Those two, the two offenders, Adam and Eve. If more were present, *e. g.* Satan, the majesty of the judge would be necessary to overawe him and create an impression on him.

82-84. These lines are obscure. Two interpretations are possible. 'The *third*' may be taken to mean 'Satan.' (1) Satan, rebel to all God's law, stands self-convicted and self-condemned by his flight, by his being absent or absconding. As to the serpent, the disguise in which he worked, well, it requires no conviction, it being a mere brute, passive instrument. But this meaning is rendered impossible by l. 164 where Jesus proceeds to convict and condemn the serpent. Perhaps therefore it must be taken to mean, as Keightley and Masson take it, 'no proof is required against or for the conviction of the serpent, his part in the business is so plain and evident.' *the third* has also been taken to mean 'the Serpent'. But could the serpent be called 'a rebel to all law'? Was he not a mere dumb, passive, brute involuntary agent? *convict*, *i. e.* convicted.

85-6. 'radiant seat of high collateral glory.' *Collateral* is perhaps used here in its literal sense meaning 'side by side' from Lat. *col.*, and *latus*, *lateris*, side. It will be remembered that he had his seat on the right hand side of God (l. 64).

86-7. These are the several denominations of the mediaeval angelic hierarchy;—Dionysius assigned nine orders to them—

Shraphim and Cherubim in the *first* circle : Thrones and Dominions in the *second* circle ; Virtues, Powers, Principalities, Archangels, and angels, in the *third* circle. *Princedom*s, *Dominations* are names of orders of angels. *ministrant*, serving, attendant on him.

88. So the angels accompany the Son to heaven-gate when he goes forth to create the universe. See vii. 192-209.

89. *coast*, region. *prospect*, view. See vii. 617-25.

90-91. Cf. Raphael's description of his descent from heaven to Paradise in viii. 610 *et seqq* :

"Me thou think'st not slow,
Who since the morning hour set out from heaven,
Where god resides, and ere mid-day arrived
In Eden—distance inexpressible
By numbers that have name."

Time though winged with swiftest minute,—the most rapid human time, cannot calculate or measure the speed of gods. It is swifter than the swiftest human time. *Gods* in the plural, means in Milton, 'angels'.

92. Now etc. Milton's authority for the time of the visit of the Son to Eden is *Genesis* iii. 8, "And they heard the voice of the Lord God walking in the garden in the cool of the day ; and the man and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

92-7. It was now evening. The sun was in his western slope. Gentle airs were blowing softly. And a genial coolness had settled all around ; when the Messiah, himself both the Judge and the intermediary, and cooler than the evening, came down from heaven to sentence man. *cadence*, decline, fall. *due* to fan (blow on) the earth now waked at their (proper) hour. and *usher in*, i.e., and *due to* usher in, bring, introduce. Comp. *Il Pens.* *wrath*, anger. *more cool* than the evening. The evening *cool* refers to *physical* nature, the Son's coolness to his moral temperament. both in his own person. *intercessor*, mediator for God's mercy. He was to judge and condemn man and at the same time beg for God's mercy on him. He was even the judge and the penalty both.

The voice etc. see quotation from *Genesis* under l. 92.

98-223. Notice how closely Milton follows the scripture texts. See *Genesis* iii. 8-21. The prose of the Bible is in many places only done into verse, as in *Paradise Regained*, or as Shakespeare in his Roman Historical Plays has done with North's Plutarch.

103-4. Thou that wert accustomed to meet me coming and welcome me with joy even at the most distant view of me.

105. I am not pleased because I do not find thee here—I find only solitude.

106. Where in this garden, erewhile thy duty of coming to meet me, appeared in thee unsought or of itself. obvious, anticipating my approach.* See also xi 374. erewhile, formerly. unsought, unrequired of thee, of itself.

109. loth, unwilling. first, she was the first. Most ready to offend, she was most unwilling to come. The first to offend should have been the first to confess and repent.

110. discountenanced, "their Maker's image them forsook them." See xi. 515 *et seq.* Milton has given a picture of this 'discountenancing' in the case of those who came under the influence of Comus. discomposed, greatly embarrassed.

111-4. Their minds were racked with a mixed feeling of shame, anger, stubbornness, trouble, despair and sense of guilt. That calm and agreeable look which betokened love for each other and for God, was now no more. They were thus both *discomposed* in mind and, as a consequence, *discountenanced*. apparent, clear, manifest. perturbation, disturbed spirit, mental disquiet. guile, deceit; one sin, the eating the fruit of the forbidden tree, had been the mother of many and had caused a total disruption of their very mental and spiritual nature. They had forsaken the grace and light of heaven for the anguish and viciousness of hell.

115. *ⁱ*faltering long, hesitating to answer, for long failing to speak out of an embarrassed state of mind.

118. gracious, merciful. revile, reproof, reproach, any bitterness in the speech. It is now generally used as a verb.

120. still, always.

121-22. The tree was the tree of knowledge, knowledge of good and evil, "good lost and evil got":

"Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity,
Our wonted ornaments now soiled and stained ;
(xi. 1072-6).

123. charge, injunction.

124. sore beset, greatly embarrassed, painfully assailed or perplexed.

125-31. Adam is in a fix. He must either take the whole guilt on himself or accuse Eve his dear-beloved wife whose shortcomings, whatever these might be, he as a loving husband was bound to keep concealed as long as she remained faithful to him. evil strait, great difficulty, nice fix. undergo, suffer in my own

person the total penalty for the crime; undertake. **Myself**, *i.e.*, *on myself*. **My other self**, my most dear wife Eve. **failing**, shortcoming. **while**, as long as. **her faith etc.**, she remains faithful to me. **blame**, censure. **complaint**, accusation

131-6. But dire necessity and bitter compulsion now forces me to give out the whole secret—lest the sin and the punishment of both should come down on me alone with a terrible vengeance and yet, though I should attempt to conceal Eve's part of the crime, it shall all be plain to the all-seeing Judge. He was perplexed not so much because he would have to bear the brunt of the consuming wrath of God as because there was no use concealing a thing from a Judge who knew all. This was the dire necessity.

131-2. Remind one of *Lycidas*, 6-7., "Bitter constraint, and sad occasion dear, compels me". **calamitous constraint**, hard compulsion, a circumstance that might be bitter but cannot be withstood. **Subdues**, compels me to make a clean breast of the affair. The very thought of keeping anything concealed from God by wile, may be a result of Adam's act of disobedience.

133-4. **both etc.**, *either* both the crime and the penalty for it; *or* the crime and penalty of both of them, these in their totality unshared by Eve. **insupportable**, heavy, crushing, unbearable. **all**, wholly.

135. **Devolved**, imposed, turned. **should I**, *i.e.* *even if* I should. **peace**, silence

136. **what**, namely Eve's part of the misdemeanour.

139. **acceptable**, pleasing, agreeable. **divine**, charming, heavenly. See l. 152. This was Milton's lofty conception of a wife that she should be so and so, but unfortunately in his own life the ideal was far from being realized.

140. **from her hand**, through her agency no evil could come or be done.

141-2. Whatever she might do, of whatever character, she did in such a loving, innocent way that it seemed to be just the most righteous or fittest thing to do. Her very manner of doing a thing, justified it, made it appear good and proper. **whatever in itself**, whatever might be the character of the thing in itself, good or bad.

• 144. **the Sovran Presence**, the Almighty God. *Sovran* is the more correct spelling of the word 'sovereign' from Ital. *sovrano*, —the modern English word having arisen from a confused suspicion of its being connected with 'reign'.

145. **she...her**, both are emphatic.

146. **his voice**, God's command. **Before**, in preference to.

146-56. This passage is remarkable as containing Milton's peculiar doctrine so strenuously maintained elsewhere, that woman

was made of man and for man, not to be the guide or equal of man far less his superior, but to be loved by him and kept in due subjection to him. Woman was indeed made lovely and adorned with beauty but in the true dignity of perfection man was made far excelling woman. Woman, was endowed with the faculty of obeying rule, not bearing rule—she appeared well under subjection, ill when she was given the power to rule others. It is man's part and person to bear rule, it is for the woman to yield to be ruled. (Poor poet! how wouldst thou have this doctrine fulfilled in thy house!) The same sentiments occur in viii. 537-542, 567-576.

146-7. **guide, leader. but, even.** Woman was made neither to lead man, nor be superior to him or even equal to him.

148. **resign, give up, surrender** (1) thy manhood and (2) the place of a master, of a ruler, not a subject: which God gave thee. **place** of superiority.

149-57. **made, i.e. who was made. of thee,** out of a bone taken from thy ribs. The creation of Eve is described in viii. 465 *et seqq* :

(God) stooping op'nd my left side, and took
From thence a rib * * *
* * * *
The rib he formed and fashion'd with the hands;
Under his forming hands a creature grew,
Manlike, but different sex.

for thee, for thy benefit. whose, i.e. thy, Adam's. all real dignity, in true majesty (though in mere superficial attractiveness woman might excel man).

154-5. *i.e.* such as were seemly under the government of man, unseemly when she was allowed to govern man. **gifts,** natural endowments or powers **under** man's government or control. **well seemed,** are seemly or decent, becoming. **to bear rule,** over others.

155-6. It was man's part to be the ruler of womankind. **which,** bearing rule over her. **part and person,** part and character. The words are taken from the stage. **part,** played by an actor. **person, i.e. persona,** the character he presents, as in the common expression, *dramatis persona*. **thyself,** thy proper functions. Cf. *Par. Reg.* ii. 239-40, "If cause were to unfold some active scene Of various *persons* each to know his *part*."

157. **in few words.** So in *2 Hen. iv. i. 1*, "In few, his death, whose spirit lent a fire." **he thus said.**

160-1. Soon confessed the guilt, fearing to be bold or loquacious before the divine Judge. **Bold,** forward, impudent, as she was when eating the fruit. **loquacious,** talkative, prolific of arguments,

as in her remonstrances with Adam (in ix. 273 etc). **abashed**, struck down with shame, well-nigh overwhelmed.

162-8. When the Lord God heard how the serpent had beguiled Eve, he proceeded to condemn the Serpent though a brute and therefore unable to shift the responsibility on from him to Satan who had made him the instrument of mischief, who had perverted him from the object for which he was created—and therefore, because thus perverted or corrupted in his very nature, justly condemned. If he did not deserve condemnation because he had been made the instrument of Satan's wiles—he being a passive, perhaps, unconscious and certainly involuntary instrument—he might yet be justly condemned because he had lost the true end of his being. **judgment**, censure, condemnation. **unable**, qualifies 'serpent'. **him**, Satan. **polluted him**, *i.e.* perverted, seduced. **end**, object. **then**, therefore 'as vitiated or perverted, corrupted, in nature. **accursed**, condemned.

169-71. It did not concern Man to know more than this that he had been seduced by the serpent—he knew no more, he had not even the faintest suspicion that Satan was doing the work in the disguise of the serpent—nor could the knowledge of it have lessened *his* offence. As yet Adam knew nothing of it. This knowledge was imparted to him by Michael in xii. **more to know**, *i.e.* that the Serpent was only Satan's instrument. **concerned not**, was not necessary for. **no further**, nothing more than that it was the Serpent and he alone that had perverted him. **altered**, lessened, mitigated, softened the enormity of.

171-4. Though Man knew not that it was Satan who had made the serpent his instrument, God made the sentence apply to Satan as he thought it best to sentence him. but he couched the sentence in such mysterious terms that to man's apprehension, it applied only to the serpent. The sentence was so worded that outwardly, as suiting Adam's knowledge at the time, it applied to the serpent but inwardly it bore upon Satan. **first**, as the tempter he deserved to be condemned sooner than his victims. **doom**, sentence **applied** **Though...terms**, couched the sentence in such a mysterious language that it *applied* to Satan though it *referred* to the serpent. **judged as then best**, elliptical for 'judged as was then thought best by God'; condemned as God thought it best to condemn him then.

175-81. Milton has so closely followed the text of *Genesis* iii. 14-15. in these lines that he has not scrupled to put in even a lame verse in l. 178. **grovelling**, crawling. **dust shalt eat**, thou shalt eat dust. **all the days etc.**, throughout thy life. **thine seed**, the serpents of the earth. **her seed**, in the person, as Milton explains subsequently, of the Son of Man. See ll. 182 *et seqq.* **Her etc.**, man shall trample on thee and thou shalt bite his heels. Thus shall there be perpetual enmity between mankind and serpentkind. No woman's son but he shall feel a strong hatred and revengeful spirit against the serpent.

182-91. The *inner* application of the curse to Satan is explained by Milton in these lines. The curse apparently on the serpent was essentially and most entirely fulfilled by the Divine Saviour who came for the express purpose 'that, through death, he might destroy him that had the power of death, that is, the devil. Satan had long usurped the realm of the air and ruled it through his subordinate devils. Jesus rose from the grave and passing in triumph through the air, carried Satan and these devils, as prisoners to the throne of God. Then was the serpent trampled under foot by the Saviour who made it possible also for those that have faith in him to do the same likewise. Comp. III. 243-56.

Thou hast given me to possess
Life in myself for ever ; by thee I live ;
Though now to death I yield, and am his due,
All that of me can die, yet that debt paid,
Thou wilt not leave me in the loathsome grave
His prey, nor suffer my unspotted soul
For ever with corruption there to dwell ;
But I shall rise victorious, and subdue
My vanquisher, spoiled of his vaunted spoil.
Death his death's wound shall then receive, and stoop
Inglorious, of his mortal sting disarmed ;
I through the ample air in triumph high
Shall lead Hell captive maugre Hell, and show
The powers of Darkness bound."

182. *Oracle*, prophecy. *verified*, the verification was particularly of 'the bruising of the head of the serpent'.

183. *second Eve*, refers to 'her seed' of I. 180. Mary was the second great mother of mankind—mother, though not of their physical origin, of their spiritual regeneration.

184-5. Saw Satan, the prince of the air, fall. The allusion is to *Luke* x. 18, "And he said unto them, I beheld Satan fallen as lightning from heaven". In *Ephesians* ii. 2. Satan is called 'the prince of the power of the air, of the spirit that now worketh in the sons of disobedience'.

rising, *i. e.* Jesus rising.

186-9. Then Jesus rising from his grave, spoiled Satan's empire of the air, triumphed over his subordinate rulers of the air, and mounting up to heaven, led him and them captive through their long-usurped realm (to the footstool of God.) In assigning the rule of the air to the demons Milton is bringing in his favourite hit at the heathen gods, whom he always represented as in alliance with Satan (see *Hym. Nat.*). The elemental demons (see *II Pens.*), are also identified by Milton with the fallen angels. These were the Principalities and Powers ruling over the realm of air under Satan's imperial suzerainty. Jesus conquered and triumphed over these.

186. The allusion is to *Col*, ii. 15, "having put off from himself the Principalities and Powers, he made a show of them openly, triumphing over them in it". **Spoiled**, destroyed.

187. **ascension bright**, glorious return of the Son of God to his father's throne, there to sit till all things shall be subdued beneath his feet, See *Acts I.* 1-12.

188. led captivity itself captive. **captivity**, hell, as in the quotation above from Bk. III., the powers of hell and darkness. The allusion is to *Psalms lxxviii.* 18, "Thou hast ascended on high thou hast led thy captivity, captive". Satan is here called the cause or instrument of Jesus's captivity, or temporary death.—and so also of all mankind, particularly of all believers in Jesus.

189. This line qualifies 'the air'; the long-usurped realm itself of Satan.

190. Comp. *Romans* xvi. 20, "And the god of peace shall bruise Satan under your feet shortly."

191. **his fatal bruise**, *i. e.* Satan's, the last or death-dealing blow to Satan's power.

192. **the Woman**, Eve, turned, directed.

194. **conception**, pregnancy, child-bearing.

196. **Thine**, thy will. **submit**, yield. This doctrine of the subjection of woman to man was favourite with Milton. See *Genesis* iii. 16.

197. Read *Genesis* iii. 17-19.

201. **in sorrow**, *i. e.* 'in toil'; the produce of the soil thou shalt obtain by toil and pain.

203. **unbid**, spontaneously, without cultivation, wildly.

204. **In the sweat of thy face**, with the most painful exhausting labour.

205-6. Till thou diest and art buried; till the dust of which thy body was made returns unto the dust. **ground**, dust. **taken**, made. The Bible text is, "dust thou art and unto dust shalt thou return". **birth**, origin.

208-10. So he, both Judge and Saviour appointed, judge and sentenced Man, and removed far-off for a far distant period, the actual execution of that sentence of death which he denounced or declared that day. **the instant stroke**, the immediate occurrence. **denounced**, announced, *i. e.* with which he cursed Man.

211-4. Then the great Judge and Saviour, pitying them as they stood exposed in their nakedness to the "chill chiding" of the wind that was now destined to change from perpetual spring into bitter winter, did for them the humble offices of a servant by clothing

them with "roats of skin," It only shows the mightiness of the Judge that he condemned them, yet he pitied them, he denounced death on them but yet he served them by clothing them. Truly, means the christian poet, he was both the Judge and the Saviour. **that now, i. e., the air** that etc. **suffer change** from the genial spring to bitter winter. This was the penalty of Adam. See *As you Like It*. ii. 1, **form.** shape, offices, duties. **assume,** perform. See *Phil.* ii. 7.

215 9 As once after he washed the feet of his disciple, so now, as father of the human race, he clothed Adam and Eve with skins of beasts either slain for the purpose or cast off by these as snakes periodically cast off theirs. It did not much concern him that he was doing service for his enemies, even for those who had sinned against the father and were thus deservedly cursed and condemned.

215. **As when** etc., the allusion is to *John* xiii. 5, "Then he poured water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

216. **his family,** the entire human race.

217-8. **Their nakedness, i. e. them naked.** or **slain** etc., either slain or the skins were cast off by these beasts and they were **repaid** or refurnished with new skins for those they had thrown off. Masson explains "either slain for the purpose or only stripped of their skins, and provided with others, as the snakes cast their skins." The provision in necessary because, though death had been denounced, the beasts in Paradise did not yet begin to kill each other nor were killed by Adam. "Pliny mentions some lesser creatures shedding their skins in the manner of snakes, but there is hardly authority sufficient for such a notion as this (*Newton*). **youthful,** fresh and new. **coat,** skin.

219. The allusion is to *Röm.* v. 10, "For, if while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." **his enemies,** because their sins necessitated His sacrifice.

220-3. *He did not cover merely their outward nakedness with the skins of beasts but also their inward deficiency, a thing more pitiable than the former, with righteousness, to justify them in the eyes of God. God cares more for inward righteousness than outward clothings. Their mental nakedness was thus hidden under the robe of righteousness. **Nor he** etc., *i. e.* nor did he **array** their outward **nakedness** only etc. **opprobrious,** shameless. **robe of righteousness,** garb or dress of virtue *Comp. Isaiah* lxi. 10. "I will uphold thee with the right hand of my righteousness". **Array-**ing, clothing, dressing. **covered** them.

224-8. Then the Son went swiftly up into heaven and was taken back in glory into the Father's bosom. Though the Father

knew all, the Son narrated all to him, now appeased, what had passed between him and Man, at intervals putting in a word or petition for mercy on behalf of the condemned.

225. *John* i. 18, "The only begotten Son, which is in the bosom of the Father." **reassumed**, taken back to his former position of customary, ancient glory.

226. **appeased**, fully propitiated, pacified.

227. *i.e.* though God knew all that had passed between the Son and man.

228. **Recounted**, narrated. **intercession**, plea or prayer for mercy to Man.

229-71. The story of the Book now turns to hell, and shows Sin and Death waiting inside the gates, since open when Satan had passed through them on his nefarious quest of the New World in chaos. By some secret sympathy, Sin had divined that Satan was successful, and now proposed to Death to construct a bridge over "the abyss profound" leading from Hell gates across Chaos to the New World, so that communication between the two places might be easier. Truly the fall and disobedience of Man opened the gateway to Hell, and made sin and death his constant companions.

229-34. Before Man had sinned and been condemned, Sin and Death sat opposite each other at Hell-gates now since Satan had passed through them and Sin opened them at Satan's behests, standing wide open and throwing furiously out "Tartarean sulphur and hell-flames" into Chaos.

229 **ere thus** etc., the construction is impersonal, read 'ere thus *it* was sinned' etc.; *i.e.* man sinned and was condemned.

231. **In counterview**, opposite each other, in full view of each other, face to face. In Book, ii. they are described as sitting one "on either side" of the entrance. now "since the Fiend passed through."

232. **belching**, throwing, ejecting violently. **outrageous**, furious. More properly an adv. to 'belching'. The word is from Fr. *outré*, beyond. So that the radical meaning is 'going beyond limits'. Hence the derivative idea of 'excessive fury', perhaps from a mistaken association with *rage* with which the word has really nothing to do.

233. **chaos**, see Milton's cosmography in Intro. the Fiend, Satan. The opening of Hell-gates to let Satan pass out in quest of the New World, is described in II. 871-889.

234. Sin opened but "to shut Excelled her power: the gates wide open stood" (II. 883-4). **began**, addressed.

235-8. Why should we be sitting idly here when Satan, our great parent, has succeeded in conquering the New World and

putting it entirely at our disposal. He has provided a less dismal but more convenient dwelling-place for us somewhere else.

235. **O Son.** Death was the son of Sin by *her* own father Satan. Satan was thus their "great author"—father of Sin and by her, father of Death. The allegory is fully gone into in II. 727-814. Satan or disobedience to God breeds sin and sin leads to death. Comp. *James* i 15., "Then when lust hath conceived, it bringeth forth sin; when it is finished, bringeth forth death."

236 **author, parent. thrives, prospers, has overcome and established himself**

239-42. If he had failed, he would ere this have been driven in here in Hell by his angelic opponents because no place is fitter for his punishment or their revenge on him.

239. *i.e.*, if mishap had attended him for his venture.

240. **driven** into hell.

241. **avengers**, the angelic guard appointed by God to prevent his escape out of Hell. These enraged would have had vengeance on him by thrusting him back into hell. In the first edition the word is singular—Milton thinking perhaps of the Son—but cf. '*their* revenge'. like this, as well as this. Goes with 'can fit.'

242. Can more fitly be the place of his punishment or the execution of their revenge on him.

243-48. Whether some physical sympathy or some force of the same nature operating with similar effect between two creatures of the same kind, whatever it may be, that has power most secretly to unite though at the greatest distance, things of the same kind, *e.g.*, myself and my father Satan—I feel that he has succeeded, new strength rises within me with hope of his success, my wings grow and I feel assured of a large dominion secured for me beyond Chaos.

244. **large**, adj. to 'dominion.'

245. **this deep** immeasurable chaos. **draws me on**, prompts me to know or feel thus; impels me to go forward on the quest of this new world.

246. **or or either or. sympathy**, some secret tie or sympathy with Satan. Reference is perhaps to Sir Kenelm Digby's method of 'cure by sympathy' (alluded to also in Scott's *Lay*)—*i.e.* cure by the treatment of the sword that had inflicted the wound or anything on which the blood might have fallen **connatural force**, force of the same nature, (either with 'sympathy' or with Satan—I prefer the latter), some similarity of feeling or disposition between two equally evil agencies. See xi. 529).

247-2. **Powerful, having power. to unite things of the kind**, to bind together two equally evil or good agencies. The good unite with the good, the evil with the evil in a most secret, unintelli-

gible way. **With secret amity**, with a most mysterious attachment. **By secretest conveyances**, in the most mysterious way, the most inexplicable communion of hearts or feelings. **at greatest distance**, though those two creatures should happen to be as far removed from each other as possible. **conveyance**, mode, way.

249-51. Thou art as inseparable from me as the shadow from the substance and thou must go along with me to this New World.

my shade Inseparable, *i. e.*, my constant shadow, or as constantly my companion as a shadow is of the substance of which it is the shadow. **must with me**, *i. e.*, must go along with me. In IX, 12, "Sin and her shadow death". There is in both these cases a side-allusion to the appearance of Death described in II. 669, 'that shadow seemed'; in x. 264, "the meagre shadow."

252-61. I am sure Satan has succeeded. But what delays him from coming back (as he promised)? Perhaps he finds it difficult to come back over this impassable, dense chaos. Let us therefore try—a work rather agreeable to us—to build a causeway over deep chaos from hell to this world newly-discovered and newly-conquered by Satan:—this bridge would be a structure of infinite importance and a lasting testimony of their power to the fallen angels, making their transit out of hell very easy both for going to and fro between hell and the new world and for their permanent passage up to it, as their lot may be.

252. **passing back**, crossing (the chaos back to Hell).

253. **Stay**, hinder. **this gulf**, chaos. **his**, Satan's.

254. **impervious**, impenetrable, dense, thick darkness of chaos.

255-6. It is no doubt a venturous task, but yet not disagreeable to us. The connecting the earth with hell must be no disagreeable work to Sin and Death. **unagreeable**, unsuitable. **found a path**, construct a causeway or bridge.

257. **this main**, chaos. In l. 216, it is called a "raging sea" and in l. 301, "the foaming Deep".

258-9. **prevails**, thrives, has conquered. **a monument... high**, a work infinitely meritorious, of eternal benefit, a testimony also of the high merit or capabilities. **the infernal host**, the host of fallen angels.

260-1. **Easing**, making easy. **hence**, out of hell. **intercourse**, frequent passage to and fro, backward and forward between hell and earth. **transmigration**, finally quitting hell for the earth quitting hell once for all to inhabit the new world. **as etc.**, as may be their lot; they were yet uncertain as to what their lot might be, whether they would be able to leave hell altogether or only temporarily visit the world off and on.

262-3. That secret physical sympathy or strong natural instinct that impels me to go forward, assures me also that I shall not miss the way. The same 'strong inclination' which tells me that Satan has succeeded, tells me also that we shall find out the way he was taken or will take in coming back here.

260 **attraction and instinct**, "sympathy or connatural force" of I, 246.

264. **the meagre Shadow**, the thin Shade, Death is always spoken of as a skeleton. Comp. the description of Death in II. 666-70.

The other shape—

If shape it might be called that shape had none
Distinguishable in member, joint, or limb ;
Or substance might be called that shadow seem'd
For each seem'd either.

265. **inclination strong**, irresistible instinct, natural attraction and sympathy of the evil for evil.

266. **err The way**, miss it, wander away from it.

thou leading, under thy sure and unerring guidance.

267-9. Under thy leadership I cannot miss the way. There is an additional reason why I shall not—I already perceive a scent of innumerable dead rotten corpses on the earth, and smell death in all creatures that now live there. This shall lead me on. Death has a vulture-like instinct in smelling carnage from afar. **carnage**, slaughter. **savour**, smell. **live** is in contrast with 'death'.

270. **to the work**, i. e. to the doing of it. **enterprisest**, venturest on, undertakest.

271. **afford** etc., help thee most readily, be as ready to do the work as thou thyself.

272-3. **he snuffed...change**, he turned up his nostril into the air by way of smelling death (as dogs do). **mortal change**, death. The expression occurs in *Comus*.

273-81. As a flock of vultures come flying from great distance in anticipation of a day of battle to the field where armies lie encamped, tempted, as it were, by the smell of living bodies destined to perish on the field the next day, so Death scented death before it had actually taken place on the earth and turned up its wide nostrils into the dark dismal air tasting the savour of his victim though so far away. Milton wants to point to the fact that though death has not yet taken place on the field the vultures know it instinctively,—they smell it even in the *living* carcasses ; so Death knew his prey even before death had actually occurred.

274. **ravenous fowl**, "of vultures particularly it is said by Pliny, that they will fly three days beforehand to places where there

are future carcasses. And Lucan has described the ravenous birds that followed the Roman camps, and scented the battle of Pharsalia" (*Newton*). This may have suggested the simile to Milton. Cf. *Julius Cæsar*, v. i. 85-87,

"ravens, crows, and kites
Fly o'er heads, and downward look on us,
As we were sickly prey" ;

also Beaumont and Fletcher, *Beggar's Bush*.

"Tis said of vultures
They scent a field fought ; and do smell the carcasses
By many hundred miles."

275. **Against**, in anticipation of.

277. **living carcasses**, living bodies destined to be carcasses or dead bodies the next day. **designed**, destined.

279. **So**, this is Milton's habitual way of completing a simile. **the grim Feature**, the dismal figure. **Feature** from Lat. *factura* (whence English *manufacture*, made by the hand), is commonly used by Shakespeare also to mean 'shape', 'form'.

280. **murky**, dark. From the substantive *murk*, darkness, still surviving in the northern dialects of England, Shakespeare has the word in *Macb.*, "Hell is murky".

281. **sagacious**, quick of scent. Lat. *sagax*. **quarry**, prey. Keightley remarks that the word is not correctly used here, for it means the part of the slaughtered deer given to the hounds but the slaughter in this case was not yet begun. However the word is now generally used to mean a heap or crowd of slaughtered animals ; e. g., *Hamlet*, "This quarry cries on havoc."

282-93. The building of the bridge commences. Their first work was to set up the piers. And this they did thus. They emerged out of Hell-gates into the dark and damp region of chaos and flew in different directions, and gathered together from all quarters whatever was solid or slimy matter and pushed them in from opposite sides towards the mouth of Hell. This work is compared to the violence with which two winds from opposite quarters on the Arctic sea blow the icebergs together and thus block up the suspected north-east passage beyond Petsora to China.

282-4. They both emerging from Hell-gates flew *diverse*, in different directions, into the *waste*, desolate, *wide*, limitless, *anarchy*, confused rule or dominion, of Chaos, dark and dismal. *anarchy* is here used on the analogy of *monarchy*. In II. 988 Chaos is personified as 'the *Anarch* old'. *Anarchy* is his dominion of mistle.

284-8. And with power (their power was great), hovering over the dark, dismal waters of chaos, prove together in crowd whatever solid or slimy matter they found there tossed up and down in that

weltering chaotic mass, *shoaling*, crowding, pushing, them from each side of hell towards the mouth of it. *the waters*, of chaos. *slimy*, marshy, clayey. *raging sea*, violently agitated sea. *Tossed* may go either with 'what solid or slimy' or with '*they* hovering over the water'. *shoaling*, driving in heaps. They thus collected the materials.

289. * *polar*, arctic. *adverse*, from contrary directions.

290. *the Cronian sea*, the Arctic ocean. The name is derived from *Kronos* or Saturn. There are two Latin names, *Cronium Mere* and *Mare Concretum*, of which the latter is more frequently used though Milton has here adopted the former. Pliny describes it as 'frozen'; hence *concretum*.

291-2. *Mountains of ice*, huge icebergs. *stop*, blockade. *the imagined way*, the suspected north east passage. It was once thought practicable and many attempts are recorded in history by English and Spanish sailors to discover it. *Petsora*, more commonly Petchora, a gulf at the mouth of a river of that name in the north-east of Russia, falling into the Arctic ocean. *eastward*, in the eastern direction.

293 *Cathaian coast*, coast of China. It has been said that Cathay was not exactly China (though it is still so called in Russia) but a tract of land corresponding to modern eastern Siberia. That this was Milton's notion too is probable from the fact that in xi 388 he speaks of "Cambalu, seat of *Cathaian* Can" and in 390 of "Paquin (Pekin) of *Sinaean* kings", evidently meaning two different countries, Cathay having as its capital not Pekin (the capital of what is called China) but Cambalu. However *China* has been accepted by almost all commentators, and it is doubtful whether Milton meant to be strictly accurate in his geography.

293-8. Their next work was to cement or fix the aggregated soil. This Death does partly by a stroke of his mace—as the floating island of Delos was fixed by a stroke of the trident of Zeus—and partly by his look which had the power of fixing rigidity to things—as the Gorgons by their looks could turn things into stones—and partly also by the use of the slime as a sort of mortar.

293-6. Death with his mace, cold, dry, petrific, smote and fixed the aggregated soil as firmly as the once floating island of Delos was fixed by a stroke of the trident of Zeus. *mace*, "sceptre" (Todd who quotes Marlowe, "Death's stony mace"). It might mean 'the weapon'. *petrific*, having power to turn things into stone. *smote*, struck. *the aggregated soil*, the solid or slimy matter heaped up at the mouth of hell. *Delos* was thrown up above the Aegean by a stroke of the trident of Neptune and bound by adamantine chains to the bottom of the sea by Zeus, to afford Leto a fit place to give birth to Apollo and Diana.

296-8. The rest he bound by his Gorgonian look and with

asphaltic slime. The rest, all such solid and slimy elements as were not included in the name 'aggregated soil.' Bound not to move, cemented immoveably. Gorgonian rigour, petrifying hardness, stony rigidity such as that caused by the looks of the Gorgons of Greek mythology. The Gorgons had the power of turning all things they looked upon into stone. Milton has 'Gorgonian terror'; Tennyson, "Gorgonised me from head to foot with a stony British stare." asphaltic; the asphalt, a black, hard, bituminous substance, formerly used as a cement, and now for paving cisterns, water-pipes, etc. Milton was perhaps remembering *Genesis* xi. 3, where the Hebrew word for asphalt is translated 'slime' See *Par. Lost* xii. 41.

298-305. They fastened the aggregated soil deep down to the roots of Hell and made the structure broad as the very gates of Hell. And thus they erected the immense causeway arching high above the raging chaos—it was (in its completion) a bridge of tremendous dimensions connecting the world now lost in sins and doomed to death, with hell, and affording a smooth, easy, convenient passage to and fro.

298-301. They fastened, laid the foundation of the structure as deep as the very bottom of hell and made it as broad as its gates. the gathered beach, "the aggregated soil", the structure ;

and wrought on, constructed, the immense mole, massive structure, the bridge, high-arched, vaulting high over the foaming deep, the "raging sea" of chaos.

301-5. They thus made a bridge of tremendous length, one end of it fastened to the immovable, solid, wall of this world, now fenceless, defenceless, unprotected, and exposed to the ravages of sin and death, forfeit to death, doomed to be the prey or victim of death. The bridge thus made afforded from hence, the earth, down to hell, a passage broad, smooth, easy, inoffensive. In broad, Milton was perhaps thinking of the Biblical text, *Matt* vii. 13, "wide is the gate and broad is the way, that leadeth to destruction". inoffensive, free from obstacles, without obstruction. This is the literal sense, from Lat. *offendere*, causing one to stumble against.

306-11. The bridge thus made is compared, a great thing with a small, to one made by Xerxes, the Persian Emperor, who with a view to conquer Greece, marched out from Susa his own capital, came to the sea and threw a bridge of boats over the Hellespont thus joining Europe with Asia, and, when the Hellespont had destroyed the first bridge, condemned it to receive three hundred lashes from a scourge by way of punishment. The incursion of the fallen angels from hell to the earth, is compared to that of Xerxes from Susa to Greece.

306. A frequent apology with Milton. *Comp.* II. 921-22 ; vi, 310-11 ; and *Par. Reg.* iv. 563-4.

307. The allusion is to the invasion of Greece by Xerxes in B. C. 480. See any history of Greece.

yoke, subdue.

308. **Memnonian**. Susa, the residence of the Persian Emperors, is called Memnonia by Herodotus—in allusion perhaps to the fact that the city was by tradition supposed to be built by Tithonus, the father of Memnon, and its acropolis by Memnon himself. Hence the city was also called, Memnonium' **palace**, capital. **high**, magnificent.

309. **the sea**, the mouth of the Black Sea. **Hellespont**, a narrow arm or strait connecting the sea of Marmora and the Aegean. Also called Dardanelles.

310. **Bridging**, with a bridge of boats.

311. The allusion is to the fact that on the Hellespont throwing up the first chain of boats, Xerxes caused the strait to be lashed with the scourge as a punishment for insubordination. Comp. Johnson, *Vanity*, 232, "The waves he lashes, and enchains the wind." **indignant**, raging, boisterous. Lit. paraphrase of an expression in Vergil. Fig. Pathetic Fallacy.

312-24. These twelve lines describe (1) the direction the bridge took from hell to the earth, (2) how it was fastened to the earth and (2) where it was fastened. LL 312-18 describe (1) 318-20 (2), and 321-4 (3). In the construction of their bridge which they made with wonderful bridge-making art and of huge rocks suspended over chaos, they followed the track which Satan had taken in his flight to this world and also terminated in exactly the self-same place on the outside shell or primum Mobile of the cosmos where Satan had alighted after his toilsome journey. Here was an orifice or opening in the shell through which Satan has come down to the earth, the midmost body of the Miltonic cosmography. At this orifice also came down a mystic staircase or golden passage from heaven. Thus there met three *several* (different) ways (see I. 323). Here the bridge terminated and was fastened with adamantine pins and chains. Thus three different confines met together at this place, namely that of empyrean or heaven, of the earth, and of the bridge from hell; and thus three different ways leading to three different places coalesced there—the golden staircase up to heaven the shaft downward into the cosmos, and the bridge to hell. See *diagram* and its explanation in Intro. *

312-8 brought the work to the outside bare, constructed their bridge from hell up to the bare outside shell (called the Primum Mobile) of this world,—following the track which Satan had taken in his flight and terminating just where he had alighted. The bridge was constructed with 'wonderous art *Pontifical*.' **Pontifical**, bridge-making. Lit. sense from *pons*, bridge, and *facere*, to make. The bridge was a *ridge*, line, of *pendent*, hanging, rock,

suspended over *the vexed Abyss*, the raging sea of chaos. It followed the *track* or way which Satan had taken in his flight from hell through chaos, to this world. This voyage undertaken with a view to seduce man by way of revenge on God for having thrust out the fallen angels from heaven into hell, is fully described in Bk II and his landing on the earth in Bk III. *lighted*, alighted. *wing*, flight.

318-20. They made all fast, alas ! too fast and durable for mankind, with pins and chains of adamant. *adamant* was the hardest substance known to the Greeks. Diamond is a variant. *pins and chains*, fastenings. *too fast* etc., *i.e.* to the eternal misery of man, *durable*, lasting.

320-4. And now *in little space*, with no great interval, close to each other met (on the outside of this round world) three great *confines* or boundaries, that of Empyrean or heaven, of this world, and of hell *interposed* or put in between the confines of heaven and the world. Not far off from each other three different ways led in three different directions,—(1) a golden staircase towards heaven described in III. 501-522,

“Far distant he descries,
Ascending by degrees magnificent
Up to the wall of Heaven, a structure high ; etc.

(2) the downward shaft into this world described in III. 523-539,

“Direct against which opened from beneath,
Just o’er the blissful seat of Paradise,
A passage down to the earth—a passage wide” etc.

and (3) this bridge leading to hell.

325-31. Sin and Death had just found out their way to the earth and would first have moved on towards Paradise when they beheld Satan in the disguise of an angel and knew him even in that disguise—Satan as he was moving up directly towards the orifice through which he had descended taking care to keep himself as far off as he could from the sun that was then in Aries and therefore flying between the two constellations of the Centaur and the Scorpion

325-6. *descried*, seen from a distance, discovered. *tending moving*.

327. *in likeness of*, disguised as.

328-9 *steering his zenith*, moving directly upwards to the orifice in the outside of the world through which he had descended. Read *to or towards* after ‘steering.’ *Betwixt* etc, he sailed between the two signs of the Centaur and the Scorpion when the sun arose in Aries. These two signs of the zodiac are furthest off from the sun. The fact is, as Newton remarks, “Satan, to avoid being discovered (as he had once been before) by Uriel, regent of the Sun,

takes care to keep at as great a distance as possible, and therefore, 'while the Sun rose in Aries' he steers, his course directly upwards 'betwixt the Centaur and the Scorpion', two constellations which lay in a quite different part of the heavens from Aries"

330. **Disguised** as an angel of heaven, "*a bright angel.*"

331. **Discerned**, recognized.

332-49. In these lines is described how Satan came to be at the mouth of the orifice when Sin and Death were there. Satan had, after the seduction of Eve and unnoticed by her, slipped into the wood close by; changed his disguise; and waited there to see the sequel of his action. He saw that Eve, ignorant of the results of her action, tempted Adam and repeated on him the sin she had herself committed. He saw that they vainly sought by sewed leaves to conceal their nakedness. He saw the Son of God come down to judge them—he fled in terror fearing present punishment though he knew that there was ultimately no hope, no escape for him—but now with a guilty conscience he fled apprehending the wrath of God. That past, he returned after nightfall and learned overhearing the sad and dolorous conversation of Adam and Eve how he too had been sentenced. But he knew that the doom was not instantaneous but to fall upon him long after. And then for the present elated with the success of his venture he hastened back to hell and at the mouth of chaos, at the very foot of the wonderful bridge constructed by Sin and Death, he met, though he little expected them, his own dear children.

332. **after Eve seduced**, a Latinism for 'after the seduction of Eve'. A favourite idiom with Milton. **unminded**, unnoticed by Eve. **slunk**, slipped away.

333. **changing shape**, *i.e.*, his serpent disguise for his real Satanic appearance.

335. **By Eve seconded**, *i.e.*, repeated by her. She tempted Adam to eat the forbidden fruit, as she had been tempted by Satan. **unweeting**, not knowing what, how bitter were the consequences of what, she was doing; ignorant of the results of her own action.

336-7. **saw** etc., saw how they sewed the leaves in, a vain attempt to conceal their nudity. Comp. ix. 11104. "Those leaves they gathered...And with what skill they had together sewed, To gird their waist—vain covering, if to hide their guilt and dreaded shame." **covertures**, covering, shelter.

339-40. **not** etc., he knew very well that there was no escape for him from the all-seeing eye of God but still he fled fearing the present punishment, fearing with a guilty conscience, what God's wrath might suddenly and instantaneously inflict on him.

342. **the hapless pair**, the wretched two, Adam and Eve.

343-4. **various** **plaint**, manifold lamentation, bitter self-chidings. **gathered**, learned. He overheard the conversation and knew his own doom.

which understood, *i.e.*, which doom *being* understood not to be instant but delayed (as in the case of Man). **instant**, instantaneous.

345-6. The original editions put a full stop after 'true', making 'understood' past tense. Tickell's alteration is now generally adopted with approval.

with joy And tidings, a hendiadys for 'with joyful tidings' *i.e.* news of his joyful success.

347. **brink**, edge (touching the created universe). **foot**, *i.e.* top of the bridge fastened at the orifice in the Primum Mobile or outer shell.

348. **pontifice**, bridge. A word coined by Milton. The derivation is given above. There is perhaps no second use of the word in this sense in English. **unhoped**, unexpectedly.

349. **Met who**, *i.e.* Met them who (namely, 'his offspring dear', Sin and Death).

351. **stupendious**. This form of the word is now a vulgarity. It was once good English. This was the spelling in the original edition, and also in *Sam. Ago.* 1627.

353. **the silence broke**, spoke.

354-6. Referring to the stupendous bridge, Sin says, 'These are thy great deeds, the fruits of thy victory,—these that thou now viewest with astonishment and thinkest are not thy but our work. 'They are really thine, thou art the chief and principal maker of them all—from thee and thy victory they originated.' **magnific**, grand. **trophies**, signs or monuments of thy victory (over Man). **not thine** but ours. **author**, originator. **prime architect**, first builder. If thy victory had not been, this bridge would not have been also.

357-64. For there is such a secret sympathy, such a sweet harmony of inclination between us two that the moment thou hadst succeeded in thy venture, which is now plain enough in thy joyful looks, I could know it in my heart and I felt, though we were worlds apart, yet I felt that I must follow thee with this thy son Death,—such a strong and inseparable connection binds us three.

357. **divined**, perceived, conjectured. Lit. 'foresaw as if under divine inspiration.'

358-9. The thought is repeated from ll. 245-49. My heart *moves with* thy heart, so sweet and harmonious is the relation or secret sympathy established between us too. We both agree in our evil promptings and instincts—and in matters perfidious I feel

precisely as thou dost : so great is the harmony existing between us two. **moves with thine**, feels as thy heart feels.

360. **looks** triumphant, victorious appearance.

361. **evidence**, plainly indicate. **but**, in strict grammar ought to be 'than' after 'no sooner' in I. 357.

362. Though we were then living worlds apart, *i.e.* at an immeasurable distance from each other. It is the secret prompting of sympathy that made me feel.

363. **after thee**, follow thee. The verb of motion was frequently in Elizabethan poetry omitted. Truly, where Satan is, Sin is : and Death follows after.

364. **fatal consequence**, inseparable connection, inevitable tie.

366. **unvoyageable gulf** obscure, chaos : difficult to journey through, dark and dismal. This is a favourite arrangement of epithets with Milton. The adjectives on the two sides of the noun (gulf) may be called 'ambidextral' (from Lat. *ambi*, both, *dexter* hand).

367. **Detain us. illustrious**, well-known : *i.e.* the pathway made illustrious by thee or trodden upon by such an illustrious being as thou art.

368. **our liberty**, *i.e.*, the liberty of us till now confined.

369-71. Thou authorised us to build this bridge and bestride the dismal chaos with it. The reference may be to Satan's promise in II. 84. **fortify**, build. **protentous**, ominous, prodigious. **overlay**, lay over. The portentous character of the bridge will appear from the following lines in II. 1030-3.,

By which the spirits perverse
With easy intercourse pass to and fro
To tempt or punish mortals, except whom
God and good angels guard by special grace.

372-3. Thou didst not make the world but thou hast made the world thine by thy courage. **virtue**, courage. Lat. *vir*, *virtus*, manhood.

373-5. We fought in heaven for supremacy and we lost our place there but thou by thy wisdom, (thy devilish cunning, to be sure) hast won a position of greater advantage. Thou hast taken a full and sufficient revenge on God for our defeat in heaven. This, it may be remembered, was the prime object of Satan in coming over to this world to be avenged on God for his defeat in heaven. Open war was impossible—secret stratagem sufficed. **odds**, advantage. **lost** for us in heaven. **foil**, defeat.

375-6. The **odds** lie in this : thou shalt be the undisputed monarch of this world,—in heaven thou couldst at best have only

had a subordinate position. **there**, in heaven. Comp. Satan's sentiment "Better to reign in hell than serve in heaven"

376-82. Let God reign in heaven as his victory over us has given him the right to rule there. But thou shalt reign undisputed monarch of this new world,—whence God shall now retire as according to his new decree he has separated it from himself. He shall thus now divide with thee his rule over created things—he will hold monarchy in his square heaven, thou over thy globular world: the confines of heaven shall be the line of demarcation between the two empires or if he be not willing to divide monarchy with thee on these terms, he shall have to measure strength with thee again and find thee a more difficult and dangerous foe than before.

376. **there**, in heaven. **still**, always. **victor**, *i.e.* as victor.

377. **As** etc., as his victory over us has adjudged heaven, or given the rule over heaven, to him.

378. **doom**, sentence, decree. **alienated**, cut off, separated from himself. Qualifies 'world'.

379 **monarchy of all things**, 'rule over infinite space. In Bk. IV. 110-12, Satan says,

"Evil, be thou my good : by thee at least
Divided Empire with Heaven's king I hold,
By thee, and more than half perhaps will reign" ;—

'more than half' because he would rule over 'hell' and 'this new world,' leaving 'heaven' alone to God.

380. **parted**, separated. **the empyreal bounds**, the walls, boundaries or confines of heaven. The two kingdoms, the divine kingdom of God, and the devilish kingdom of Satan, divided from each other by the walls of heaven.

381. God's quadrature *parted* from Satan's orbicular world. 'Heaven' is here treated of as *square* in allusion perhaps to *Rev.* xxi. 16, "the city lieth foursquare." Hume quotes a passage from the mathematician Gassendi in which he speaks of the notion that the Empyrean Heaven is externally of "a quadrated form." Milton was, however, uncertain in Bk. II 1048, as to the shape, "undetermined square or round." The world 'is always spoken of by Milton as 'orbicular,' *i.e.* 'a globe.' The *orbicular World* is of course Man's cosmos as opposed to God's Empyrean.

382. **try**, and find. Measure strength with thee and find thee a more dangerous enemy than before.

383. **the Prince of Darkness**, a name given to Satan also by Spenser in *Faery Queene* iii. 8. 8, and Shakespeare in *Lear* iii. 4. Founded perhaps on *Ephes* vi. 12., "our wrestling is not against flesh and blood, but against the principalities, against the powers, against the spiritual hosts of wickedness in the heavenly places."

384 Death was the *son* of Satan by Sin and his *grandson* also by her because she was his daughter.

385-93. In meeting even at the gates of heaven my triumphal act, the discovery of the new world, with your triumphal act, the construction of this bridge, my glorious work with yours,—thus making the world and hell one continuous empire easily accessible ye have given high proof of your claim to be regarded as the progeny of one who takes pride in calling himself the enemy of God and have deserved ample rewards and gratitude both from me and from all the infernal hosts.

385. **High**, sufficient, splendid, ample. **race**, progeny.

386. **Satan**, the meaning of the name is 'Adversary' as explained in l. 387. **glory**, take pride.

388. **merited**, deserved (thanks and rewards). **of me** and *of* all.

389. **Empire**, hosts, powers. **that**, qualifies 'ye'.

390-1. Have met my triumphal act, my glorious work, the conquest of this New World, with a work equally triumphant and glorious on your part, namely, the making of the bridge. **made one realm**, connected together.

392. **one continent**, *i.e.* one continuous, unbroken empire.

393. **thoroughfare**, access from each other. *Thoroughfare* is the same word as 'through fare.'

393-402. I now go down with ease over the bridge made by you through chaos to my infernal companions to tell them of this success and to rejoice with them. Do you find out your way through these numerous spheres and go down to Paradise and there reign in happiness. From Paradise rule over the earth and the air but chiefly over Man whom you will first conquer and enslave and then kill. Surely the servitude to sin makes death inevitable.

394. **darkness**, chaos. **your**, *i.e.* made by you. **road**, bridge.

395. **associate powers**, infernal accomplices. **acquaint with**, tell of.

396. **these numerous orbs**, countless spheres. Milton's astronomical conception was that the earth was the centre of the universe and innumerable stars or spheres revolved round it. See on his astronomy in the Intro. In III. 560-762 is described Satan's own descent upon earth through "innumerable stars."

398. This was in fulfilment of the promise made by Satan in II 840-44.

thou and death
 Shall dwell at ease, and up and down unseen
 Wing silently the buxom air, embalmed
 With odours : there ye shall be fed and filled
 Immeasurably ; all things shall be your prey.
 See also ll. 980 6,

401. Declared by God to be the sole lord of all created things.

402. **your thrall**, *i.e.* as a slave to you. **lastly**, at last
 Death would surely follow as the wages of servitude to sin.

404-5. **Plenipotent**, one possessing full powers, not the
 sovereign but vested by him with full and extensive powers. **match-
 less might**, undisputed authority, absolute rule. **Issuing from
 me**, vested or delegated by me.

406. **hold**, possession. **hold of**, power over.

407. This line qualifies 'kingdom.' This new kingdom exposed
 by my exploit to Death through Sin. **exposed**, made liable.

408-9. Commentators have found in this an allusion to the
 formula by which the Roman consuls were invested with dictatorial
 powers. **the affairs of Hell**, the monarchy of Satan. *Hell* is
 here put for 'the anarchy of Hell'. **detriment**, loss, harm in any
 material respect.

411. Their course held through "the numerous orbs" spoken of
 by Satan in l. 397.

412-14. **bane**, malicious influences. Sin and Death must be
 supposed to exercise the greatest bane upon anything they may
 come even in remotest contact with. The influence is indeed moral
 but the physical system suffers congenially. The stars were blasted
 and looked pale ; the planets were struck and became really
 darkened, not as when they suffer any physical eclipse or overshad-
 owing of their external surfaces but even a moral and spiritual
 darkening. **blasted**, withered.

413. **planet-strook**, to 'strike' is to blast or exercise a blast-
 ing, withering, malicious influence. The planets are in old astro-
 logies supposed to possess this blasting power. But in the present
 case, they themselves were blasted under the evil "influence" of Sin
 and Death. *Strook* was Milton's favourite form of the past tense
 and participle of the verb *strike*. It occurs in *Ode Nat* 95. *Comus*
 301 ; *Par. Lost* II. 165, vi. 863, xi. 264 ; and *Par. Reg.* iv. 576. It is
 also found in his prose. **real** as opposed to their periodical physical
 eclipse : total perhaps even in their moral nature.

415. **the causey**, *i.e.* causeway, bridge. But perhaps Milton's
 is the more correct spelling, the word being from Fr. *chaussee* and
 having nothing to do with English *way*.

415-8. On either side the bridge, the water of chaos parted by the structure built over it, roared tremendously and dashed with rebounding violence against the bars and props that stood unshaken and so seemed to defy the rage of chaos.

415. **side**, the causeway.

416. *exclaimed*, roared, chaos *disparted*, divided, by the structure *overbuilt*, built over it.

417. And *assailed*, dashed on, the bars of the bridge with waves that *rebounded*, recoiled with a loud roaring noise. **rebounding surge**, repulsed waves.

418. **That**, the bars that, *scorned*, stood unshaken and so seemed to defy, *his indignation*, the rage and violence of chaos.

419. **unguarded**, for "those appointed to sit there had left their charge."

420. **those**, Sin and Death. Sec. II. 648ff.

422. **flown** etc, as we have seen above. **the rest**, of the fallen angels.

423-6. Sin and Death had come away to this world. The rest of the fallen angels were none of them at Hell-gates but all retired to the interior about the halls of Pandemonium, the magnificent palace, the kingdom of Lucifer, another name of Satan given to him from his resemblance in brightness to the star so called.

423. **inland**, interior (of Hell).

424. **Pandemonium**, home of all the demons. The name was given by Milton to the hall which the fallen angels built in hell. The construction of it is fully described in Book I.

425-6. **Lucifer**, lit. 'light-bringer', was the Latin name of the morning star (cf. 'Phosphorus'). The application of it to Satan was due to the resemblance (as Milton says) of the original 'brightness' of his person to that star. This name, as also his name of Satan, was given to him *after* his expulsion from heaven. What he was called in heaven is not known. Comp. v. 658-9, "Satan—so call him now; his former name is heard no more in heaven". St. Jerome is said to have been the first to apply the name to Satan. **so** etc, *i.e.* so called by allusion of (to) that *bright* star, the morning-star. **paragoned**, likened, compared (in brightness) to Satan. This is also the sense of the word *paragon* in Shakespeare's *Othello* II. 1., and *Ant and Cleo*. I. 5.

427-30. In Pandemonium the guards kept watch and the chiefs sat in council deliberating anxiously as to what might have delayed Satan in his return. So had he asked them to remain when he left and so did they obey his directions. In Book II 430 ff. is recorded Satan's departing speech in which he left the injunction, "intermit no watch Against a wakeful foe."

427. There the legions kept watch. the **grand**, *i. e.* the grandees or chiefs, "the great consulting peers", as distinct from the general body of the angels.

428. **solicitous**, anxiously musing, deliberating.

429. **intercept**, cut off, delay **sent** on the work of discovering and conquering the new world.

430. **observed**, obeyed. Comp. I. 588, "yet *observed* their dread commander".

431-41. The infernal host summoned to keep watch round the metropolis (Pandemonium) and hourly expecting the return of their great lord and master from his search of the new world, had deserted Hell for many a mile around, as the Tartar host flying before the Russians over the snowy plains of Astrakhan, or the Persians before the Turks, may be expected to leave waste and desolate all the country between Armenia and Tebreez or Casbeen.

431-3. As when the Tartar retires from his Russian foe over the snowy plains by Astrakhan. **Astracan** is the country north of the Caspian. Over this tract a Tartar host repulsed by the Russians, might be supposed to be retreating back to Asia. The Russians had then been extending their dominions eastward, and therefore frequent conflicts with the nomad Tartars were inevitable.

433-6. Or as the Shah of Persia retreating before the horns of the Turkish crescent, leaves all waste the country traversed by him in his retreat from the realm of Aladule to his capital of Tauris or Casbeen. **Bactrian sophi**, the Shah of persia. Bactria was anciently a part of Persia, and the ruling dynasty of it even in Milton's days was that of the Sofis or Sooffees. Hence the word Sophi was used in Europe, like Shah, to denote the Persian monarch. **from**, *i. e.* retreating before. **the horns of Turkish crescent**, the crescent standards of the Turks. The *horns* alludes to the 'half-moon' which was the figure borne on the Turkish ensigns. "During the sixteenth century there was a continual war between the Persians and the Ottoman Turks, who were masters of Asia Minor and Syria" (*Keightley*). **the realm of Aladule**, the greater Armenia, so called from its last monarch, named Aladule, who was defeated and slain by the Turkish Emperor Selim I. **beyond**, *i. e.* the tract of country lying between it and Tauris or Casbeen. **Tauris** the modern Tabriz, was the capital of the early Sofi kings of Persia. **Casbeen**, modern Kazvin, north of Teheran now the capital of Persia.

437. **utmost hell**, *i. e.* all the outlying districts of hell or hell to its utmost bounds.

438. **a dark league**, a league of dark, dismal territory **reduced**, brought or led back. This is almost always the sense of the word in Shak. comp. *Henry V.* v. 2. in, *i. e.* to keep.

439. **metropolis**, mother-city, Pandemonium.

441-7. Satan, looking no more than a fighting angel of the lowest order, marched unnoticed through the legions and from the door walking up that infernal hall ascended the throne which was placed at the northern extremity of the hall on a raised dais under a canopy of state.

441. **midst** of the legions mounting guard.

442-3. In appearance no more than a fighting angel of the most plebian or lowest order of angels there ; no more than one of the rank and file. **plebian**, ordinary, common. **militant**, fighting, rebellious.

from, *i. e.* walking up the hall *from*.

445. **Plutonian**, infernal ; in the region of Pluto, the monarch in Greek mythology of Hades or the infernal or nether world.

445-6. **high throne** &c., Book II. opens with a description of this throne :—

High on a throne of royal state which far
Outshone the wealth of Ormuz and of Ind,
Or where the gorgeous East with richest hand
Showers on her king barbaric pearl and gold,
Satan exalted sat.

state, a canopy, So in *Arcades* 81, "her glittering *state*." **Of richest texture**, most splendidly woven or made.

447. **regal lustre**, imperial magnificence.

448. **unseen**, invisible, unnoticed by any.

449-52. At last his bright head and shape as splendid as a star or more splendid still, clothed either in a false glitter or in whatever of glory he had been permitted by God to retain since his fall, began to emerge into view as though out of a cloud which had kept him so long invisible, even as a star emerges out of a cloud.

449. **as from**, *i. e.* as *though* from. **fulgent**, shining.

450. **star-bright**, comp. the note on Lucifer in I. 425.

451. **permissive glory**, radiance permitted him by God.

452. It was either a real glory retained by sufferance of high God or only a false assumed splendour.

All, completely; totally.

453. **the Stygian throng**, the infernal host.

454. **Bent their aspect**, directed their looks on him, looked at the blaze. Milton always stresses the word as Shak. did ; aspect. **whom**, him whom they wished to behold.

456-9. The peers sitting in council left their deliberations, and rushed forth towards Satan with the joy of welcome and applause when he by a wave of his hand silenced them and then addressed them thus.

457. **dark divan**, either their dismal council-chamber or their perverse deliberations. Any how the word *divan* means 'the supreme council of the Turks' "The Devils are frequently described by metaphors taken from the Turks. Satan is called Sultan in I. 348, as here the council is styled the divan (*Newton*). Keightley remarks that "the *divan* is properly the raised seat that runs round the wall at the upper end of rooms in the East." **with like joy congratulant**, expressing congratulation with joy similar to that which Satan felt at the time.

458-9. **who** etc. Satan with a waive of his hand commanded silence, and with the following harangue won attention.

460. See on I. 34. Mr. Browne notes that this form of address occurs three times in *Par. Lost* V. 601, 772, 840.

461-6. Having prospered beyond expectations I have now come back to lead you forth triumphantly out of this woeful, abominable, accursed infernal pit where we had been shut up by the tyrant victor as in a dungeon, into the spacious world which I have conquered for you. I may now therefore well call ye princes and rulers not only by virtue of your ancient titles but also because you are now actually in possession of extensive dominions. *

467. **such**, princes and powers, *i. e.* deserving of those high titles (mentioned in I. 460) all implying rulership over extensive possessions. You now deserve those titles not only *de jure* but also *de facto*, not only because you had them in heaven and may of right claim them as traditionally belonging to you but also because you are now actually in possession of "a spacious world" which I have won for you.

462. **declare ye now**, Thrones etc, I now call and proclaim ye by those high titles. **returned**, I who have come back.

463. **successful** in my quest of and victory over the New World.

464. **Triumphant**, adv. The reference is to a Roman triumph. **pit**, dungeon, cell.

465 **accursed**, hateful, **the house of woe**, the name given to hell also in VI. 877,

"Hell their fit habitation, fraught with fire
Unquenchable, the house of woe and pain"

466. **of**, appointed for our torture and confinement by. **our tyrant**, the tyrant over us.

467. **native**, original home, birth-place.

469. **achieved**, won, by my hard adventure and with great peril.

Long were to tell, it would be long to tell, it would be a tedious narrative to describe. See I. 507 ; xii. 261.

471. A graphic description of chaos occurs in II. "The dark, unbottomed, infinite Abyss" (405),

Where eldest Night
And chaos, ancestors of Nature, hold
Eternal anarchy, amidst the noise
Of endless wars, and by confusion stand.

Satan's sufferings through this weltering mass of unformed matter and jars of embryon atoms, is described in II.

472-73. **unreal**, not 'imaginary' but 'affording no sure footing', flitting away under the feet.' of, full of.

474. **expedite**, facilitate. **glorious** triumphant.

474-80 In these lines Satan describes, not perhaps without a little exaggeration, how he forced his way with great toil and industry through the wide, pathless, unyielding confusion of eternal chaos and darkness that at first fiercely and clamorously opposed him and would not let him pass maintaining that Fate had not decreed that the secrets of their realm should be thus explored.

475. **Toiled out**, forced with great toil **uncouth**, strange unknown. Lat. *un*, not, and *cunam*, to know. Note the stress on the first syllable. **ride**, fly through.

476. **The untractable Abyss**, the unyielding darkness of chaos, the wild, pathless anarchy of chaos **womb**, midst.

477. **unoriginal**. without beginning, uncreated, being 'the eldest of things.' **Night and Chaos**, in II. 960-5, Chaos is the monarch of 'the wasteful deep' and "sable-vested Night" is "the consort of his reign."

478. **Jealous of**, jealous'y guarding the secrets of their reign, religiously excluding all traces of information about it. **secrets**, their secret rule or empire. In *L.A.L.* Milton speaks of "brooding darkness" spreading "his jealous wings"—i.e., darkness that out, as it were, of jealousy, excluded all possibility of light. **fiercely opposed**: this is doubtful; on the contrary, 'the Anarch old' sped him on his journey tempted by the prospect of havoc and spoil and ruin as being his gain. Satan magnifies the difficulties of his adventure with perhaps the object of overawing the imagination of his listeners.

479. **strange**, unaccustomed that they were to *any* journey through their realm.

480. **Protesting Fate supreme**, declaring that supreme Fate had so decreed that they should not allow any to pass through their realm and thus explore its secrets ; in the name of Supreme Fate they protested and made a clamorous opposition to my journey. **how**, *i.e.*, he said how he had found

411. **fame**, rumour. Allusion to this rumour occurs in II. 345-53 :

“There is a place
(If ancient and prophetic fame in Heaven
Err not), another world, the happy seat
Of some new race, called man, about this time
To be created like to us, but favoured more
Of Him who rules above ; etc.”

482. **Long** before their expulsion from heaven. **fabric**, structure. **wonderful** as being ‘absolutely perfect.’

485. **made happy**, *i.e.*, favoured of God so as to fill the place left vacant by our exile, exalted in God’s favour since our expulsion

487. *i.e.*, what will sound more wonderful or incredibly amazing to your ears, seduced him by an apple.

He, God. **threat**, at their falling-off from Him.

485. **worth** etc., this is a matter which should make you laugh both at the prospect of your happiness and at God’s childish petulance.

491. Without any trouble whatsoever on our part—any hazard, labour or alarming adventure. The world and its inmates have most easily come over to our side being, as it were, made over by God to us, without the risk of any dangerous exploit on our part.

492-3. God has made over the world to us so that we may range freely through it and dwell there and rule over man. **as** etc., either as God should have ruled, we being put in his place as his substitutes or as man should have ruled if he had not sinned.

494-6. It is true that he has judged and condemned me too **or** rather I should say not me but the serpent in the shape of which I deceived man.

496-99. He has put perpetual enmity between the serpent and mankind—the serpent shall bruise his heel and the seed of man shall—the time is not fixed—bruise his head. See II. 179-81. **That** etc., that with which God has cursed me.

499. **when is not set**, the time is not appointed, *i.e.*, at some vague distant time the seed of man is to bruise my head.

500-1. Who would not be the master of a world at the risk

of having a bruise, or, say, a much more grievous pain than a mere bruise? **purchase**, win, acquire.

502. **Gods** in the plural, always in Milton means the angels?

503. But for you^o to go up and enter the world and live there in full and everlasting happiness.

505. *i.e.*, a shout of high applause made by all the angels present.

506. **contrary**, contrarily, on the other hand. **hears from** on.

508. **dismal**, frightful. **public scorn**, universal ridicule (rather than applause).

509-10. He wondered why he should have been greeted with a hiss and not applause, but he could not long wonder at it since wonder now began to grow on him at his own transformation. **leisure**, time to wonder at others. **at himself**, at his own sudden grovelling transformation.

511-7. He began to feel that his face grew long-drawn, sharp and lean, his arms pressed tight against his ribs. his legs entwining with each other (into the shape of a serpent's tail) until he fell down grovelling on the ground in the shape of a monstrous serpent creeping on his belly. He much struggled against the transformation but all in vain. A power mightier than his own now subdued him and, according to the sentence that had been pronounced on him, punished him by giving him the shape in which he had sinned or seduced Eve

511. He felt his *visage* or countenance drawn *to*, *i.e.* until it became sharp and thin like that of a serpent

512. **clung**, became tightly fastened.

513. **supplanted**, in the literal sense of 'tripped up', like a wrestler thrown off his feet. Lat. *supplantare*, to trip up. This and *reluctant* below are both gymnastic terms.

514 **prone**, grovelling. Milton was perhaps remembering the transformation of Cavalcanti in Dante's *Inferno*.

515. **Reluctant**, literally 'struggling against' (this change).

a greater power, that of God.

516. **shape** of the serpent.

517. **his doom**, the sentence that had been pronounced on him in 175-7.

517-24. He tried to speak but he could not - only a hiss came out of his forked tongue in response to the hiss pronounced by the other angels from their tongues similarly forked. For all had become alike metamorphosed to serpents as being his accomplices in his bold and perverse rebellion in heaven. As such they were bound to share the fate of their master.

519. **To** the *forked* or bifurcated tongue of the other angels.

520. **accessories To**, accomplices in, auxiliaries of.

521. **riot**, rebellion against God in heaven.

521-32. There arose a dreadful confusion of hissing sounds in the hall that now swarmed thick with serpents intertwining each other, the head of one with the tail of another—serpents of all descriptions, scorpions and asps, water-snakes and horrid-snakes etc. etc. Not the country over which fell the blood of M-dusa as his head was being carried in triumph by his slayer Perseus, nor even the land proverbially noted for snakes and called after them, was ever so full of them as hell at the time. But in the midst of them all and greater than all, larger perhaps than the huge Python engendered by the Sun from the slime, was Satan now grown a serpent; and he still retained the power and authority he formerly possessed over them all.

These lines have an onomatopoeic effect calling up by their very sound a grim picture of hell and filling the imagination with it.

521. **din**, confused noise.

522. **thick-swarming**, qualifies 'hall'.

523. **complicated monsters**, monstrous serpents intertwined the head of one with the tail of another. **complicated**, twisted.

524. These are all names of various descriptions of snakes taken, at least most of them, as Hume has pointed out, from a passage in Lucan's *Pharsalia*.

Amphisbaina, a family of lizard-snakes chiefly found in tropical America with the tail so rounded as to look like a second head. **dire**, dreadful.

525. **Cerastes**, horned-snakes. **Hydras**, water-snakes. **Ellops**, a kind of serpent. The word is derived from a Gk. root meaning 'mute', an epithet originally given to a fish; then used as a noun for a particular kind of 'sea-fish'; and lastly for a serpent. The original sense is kept in countenance in this passage by the use of the word *drear* in its old Gk. acceptance—mute.

526-8 **Dipsas**, a kind of snake, "so named from the unquenchable thirst that was occasioned by its bite" (*Browne*).

the soil etc., the allusion is to Lybia over which Persues carried the snaky-head of the slain Gorgon Medusa and the drops of blood that fell made the serpents with which the country swarmed.

the Isle of Ophiusa, *i.e.* the islands abounding in snakes. The particular island here referred to is perhaps Pityusa, off the south coast of Spain. The Romans called it *Colubraria*, from *coluber*, a snake.

529-31. **Now Dragon grown**, now grown a serpent. The allusion is to *Rev. xii. 9*, "And the great dragon, was cast down, the

old serpent, he that is called the Devil and Satan, the deceiver of the whole world." **Whom** etc., him called the Python whom. **the Sun**, the allusion is to Python, a huge serpent bred out of the slime of Deucalion's Flood by the action of the sun on it. **Engendered** produced. **the Pythian vale**, the country called after the serpent.

531-2. He seemed to retain his power over the rest no less than before though he had become transformed into a serpent.

532-7. They followed Satan out of the hall into the open field where the other angels, expelled from heaven, were waiting either on guard or drawn up in military array in high hope to receive and do honour to their great lord and master.

534-5. Where the rest of the routed host of fallen angels, fallen from heaven, stood either in station or in a just military array. **in station**, i.e. on guard. **array**, drawn up in a proper military array to do honour to Satan.

536. **Sublime**, uplifted, raised aloft in mind. This is the literal sense: the modern use is figurative. Comp. II. "Part on the land or in the air *sublime*"; and *Sam. Ago*, "while their hearts were jocund and *sublime*."

537. Their glorious chief issuing forth in triumph.

538-9. They saw a different sight—no chief issuing in triumph but a crowd of ugly serpents huddled together.

540-1. A horrid sympathy fell on them since they felt themselves gradually transforming into serpents. **sympathy**, see on l. 246. similarity in physical transfiguration. **changing** into. **what they saw**, i.e. the shape of serpents

541-5. Their arms fell down, their shields and spears fell down, they themselves fell down and grovelled on the ground. They began anew the dreadful hiss, and caught the dire snake-shape as though by contagion,—it was a punishment they deserved by their having been equally guilty with Satan. The repetition gives a weird effect to the description.

542. **down they**, i.e. down *fell* they.

544. **catched**, caught. Now obsolete. **like** etc., similar the punishment as similar had been their offence. They two had rebelled against God.

545-7. Thus was the applause they meant turned to a hiss; the triumph they would afford to Satan to a source of shame and ignominy to themselves. **exploding**, condemning. The primary sense of the word: 'to hiss an actor off the stage.' Comp. *Hosea* iv. 7, "I will change their glory into shame."

547-52. A grove sprang up suddenly by the will of God and bore rich fruits like those of Paradise, by which Eve had been seduced. This was meant "to aggravate their penance" because

when in their hunger and thirst they wanted to eat the fruits they "chewed bitter ashes" instead. It is with the *sweetness* of the fruit that they had tempted Eve—the fruit was no more to be sweet to them.

547-8. **hard by** close to the place. **sprung up** by His will who reigns above, *i.e.* at God's command. *Sprung up* 'to aggravate their penance.' **aggravate**, make heavier than before. Lat. *gravis*, heavy. **penance**, sorrow. How: see below.

551. **bait**, allurement or tempting agency. **Tempter**, Satan.

552-55. They looked intently upon the fair grove and thought that for one tree which was forbidden in the garden of Paradise, there was a whole multitude here—if one tree had been the source of so much degradation and anguish to them, a multitude must be meant to work further shame or sorrow on them, *i.e.*, "to aggravate their penance."

553. *i.e.*, they fixed their eyes earnestly or intently. **imagining**, thinking.

554. **a multitude** of trees of the forbidden kind.

555. **work them**, cause to them, work on them.

556-60. Though they will knew that the trees were meant to delude them, yet afflicted with insatiable hunger and thirst they could not abstain from them but rolled, as snakes do, in heaps and climbed up the trees and filled them with snakes thicker than those that curled around the head of Megaera.

556-7. The construction is: though the trees were sent to delude them, yet parched etc., they could not abstain from them. **parched**, dried, afflicted. **scalding**, burning. **sent**, may refer either to their hunger and thirst or to the trees. Taken in whatever way, the sense does not suffer.

* 559-60. **sat** among the branches **Megaera** was one of the three Greek Furies or Goddesses of vengeance. They are described as having snakes instead of hairs.

560-7. They greedily plucked the fruits, beautiful externally like fruits that grew on the Dead Sea but more delusive than these. For the latter were deceptive to touch, the former to taste. So that when to allay their bitter hunger and thirst they swallowed 'the fruits they chewed dust instead which they threw out of their mouths with a spattering noise.'

560-1. **fair to sight**, beautiful to see.

like that etc., allusion is to what were known as the apples of the Dead Sea, or apples of Sodom, "fair outside but full of ashes within." The story had its origin in the fact that the fruits when pressed upon, exploded, leaving in the hand only the shreds of the rind and a few fibres. **that bituminous take**, *i.e.*, 'Lake

Asphaltites', a common name for the Dead Sea. **Sodom**, a city on the Dead Sea destroyed by fire (*flamed*). In the Bible Sodom was ever after mentioned as a name of horror, a warning of the terrible vengeance of God upon sinners.

563. This fruit was more delusive because it is not that its touch that deceived (as that of the Dead Sea apple—see above) but its very taste. **fondly**, foolishly.

565. **gust**, gusto, pleasure, relish.

566. **offended**, disgusted (with ashes instead of fruit).

567. Threw out with a harsh spattering noise.

567-8. They often tried forced by hunger and thirst. **assayed** attempted, tried (to eat the fruit). **constraining**, forcing or urging them to do so.

568-70. As often they tried they were disgusted with the taste and with the most hateful disrelish chewed only soot and ashes.

drugged, disgusted, as "with the hateful taste usually found in drugs" (*Richardson*), **writhed their jaws**, chewed. **hatefulest disrelish**, most nauseating disgust. **cinders**, ashes.

570-72. They once triumphed over the single lapse of man but now they often fell into the same illusion. Man was duped once ; they frequently. **not as**, unlike. **triumphed over**. **once lapsed**, for having only once failed. **lapsed**, fallen into error.

572-7. Thus were the devils tortured with frequent illusions and thus worn out with long starving and continual hissing—till God permitted them to resume their lost angelic shapes. Some are of opinion that God also enjoyed on them to assume their snake shape for a certain number of days in the year for humbling their pride and joy for seducing man.

573. This line is difficult. The original editions read :

"Thus were they plagued
And worn with famine, long and ceaseless hiss.

Keightley altered thus :

Thus were they plagued ;
And, worn with famine, long and ceaseless hiss.

This reading Masson prefers. But the objection to it is that the hissing is made the effect of their 'famine' whereas the hissing had begun even before the illusion of the fruits had commenced to afflict them. The old reading slightly changed gives good sense :

Thus were they plagued
And worn with famine long, and ceaseless hiss.

The transposition of the comma after 'long', gives good rhythm and good sense. 'They were worn with (1) long famine and (2) ceaseless hiss. The balance in the expression is a favourite Miltonic device.

574. **permitted** by God. **lost angelic shape**.

575. Some say they were yearly enjoined to undergo this year by humbling (their transfiguration into serpent-shapes) for a certain number of days for the humbling of their pride and joy for the seduction of Man.

575. **some say** is a favourite Miltonic way of stating the thing with authority without taking the responsibility for it. Comp. *I'll All*, "as some saier sing." Macaulay brings in a precocious school-boy for the same purpose. **enjoined**, required.

576-7 **annual humbling**, as-uning the grovelling snake-shape. **certain numbered days**, *i.e.*, for a certain number of or fixed days **dash**, break, humble.

for Man seduced, a Latinism meaning 'for the seduction of Man,' 'for their offence of having seduced Man.' The idea was perhaps suggested by Ariosto's story of Manto and her companions being every seventh day turned into serpents.

578-84. However they managed to circulate their tradition among the heathens, namely, that once Satan with Eve, in the persons of the Serpent Ophion and Eurynome, ruled in Olympus and were driven out thence by Saturn and Ops long before Jove was born.

578-9. **some tradition of their purchase got**, some story of the acquisition they had made. On *purchase*, see above

580. **And fabled etc.** In one of the Greek myths Ophion and Eurynome were the primeval god and goddess who were superseded by Saturn and his wife Ops, who were in their turn dispossessed by Jove. This tradition Milton, who believed that the devils of mediaeval belief were the gods and goddesses of the heathens, attributes to the agency of the devils as if it is they who had kept it up among the Greeks. Then he proceeds to explain the myth by taking the etymological sense of the two words 'Ophion' and Eurynome—*Ophion* meaning the serpent is identified with Satan, and *Eurynome* 'the wide-ruling' is identified with 'the wide-encroaching' Eve.

581. **the wide encroaching**, "extending her rule and dominion farther than she should over her husband, and affecting godhead" (*Newton*). It is a noticeable word here in as much as it is divided for the sake of the metre between two lines.

584. **Ops**, otherwise called Rhea, wife of Saturn and mother by him of Jupiter, Neptune and Pluto. **Jove**, or Jupiter is called *Dicæan* because he was brought up on the Cretan mountain called

Dicte. He could not be brought up in Heaven because Satan had undertaken by a formal arrangement with the other Titans not to rear any *male* child. So the mother secretly gave him birth and secretly nurtured him.

585. **the Hellish pair**, Sin and Death.

586-7. Sin had once before been in Paradise in the *act* of Eve's disobedience, but was now come bodily to live there for ever. **once actual in power**, *i.e.* once in the act of Eve's disobedience in power in Paradise. This use of the word *actual* should be noted, meaning 'in an act,' 'as the effect of an act'. **now in body**, *i.e.* in person. The expression 'body' of sin is taken from *Rom. vi. 6. Habitual habitant*, permanently.

589-90. **not mounted** etc., the imagery was taken from *Rev. vi. 8. 'And I looked, and behold a pale horse; and his name that sat on him was Death.'* **pale horse**, is a corpse or cadaverous dead body.

began to speak. The verb in such expressions is frequently *non est* in Milton.

591. **second offspring** of Satan, Sin being the first. See on 235.

592-5. Though acquired with great pain, is not this empire better than to have sat always at hell-gate, unknown, unnoticed, and thou almost half-starving?

593 **travail difficult**, hard difficulty, great pain. **not**, *i.e.* is it (our empire) not.

594. **still**, always, constantly.

595. **thysself**, there was no want of food for Sin for hell was full of sinning angels. But as these were immortal Death was starving.

596. Death is the monster born of Sin.

597-601. To me all places in heaven, hell or Paradise, are alike except that which abounds in the prey that will satisfy my eternal hunger. But this place though full of my victims, yet these seem to be all too few to stuff my huge stomach.

597. **eternal famine**, never-to-be-satisfied hunger. *Famine* in the sense of 'hunger' is frequent in Milton. **pine**, languish, waste.

599. There I feel best where I may meet with most ravin. **ravin**, prey.

600-1. Here in Paradise my prey though plentiful, is yet but too few to satisfy this insatiable hunger of mine, to fill this huge stomach. **which**, ravin. **stuff**, fill. **maw**, the stomach of an animal. **unhide-bound corpse**, body not bound tightly by the hide or skin but with the skin hanging loosely about it. Hence a body capable of containing much, a vast body. *Corpse* in the sense of a living body occurs in the old writers; in modern English it is restricted to mean 'a dead body'.

602. incestuous, lustful, wicked, immoral. **Mother**, sin.

603 ff. There will be no want of prey for thee here. Feed on the fruits and herbs, beasts and fowls, and lastly on men.

605. **No homely morsels**, this will afford thee not a small food, no insignificant provision.

606. Devour without sparing any whatever thing the scythe of Time mows down, *i.e.* all that perish in course of time. Time and Death are by a common poetic imagery armed with a scythe or corn-cutting instrument.

607-9. Till I residing in man and through all his race, infect or pollute all his looks, thoughts, words and thus (they having *sinned*) make them fit to be thy last and most agreeable victim. **season**, render him fit to be.

610. **betook them**, *i.e.* themselves. **several ways**, different works or courses of conduct, each according to his nature : thus, **death** to destroy and **sin** to mature for destruction.

611-2. **both** does *not* qualify 'they' but refers to the action ; to destroy or make fit for destruction. **kinds**, species (of animals). **mature**, season, make fit.

613. **the saints among**, among the angels. **transcendant** most glorious or sublime.

614. **those bright orders**, the Seraphim, Cherubim and other orders of angels.

615-20. See how furiously the hell-dogs, Sin and Death, advance to destroy and lay waste yonder world which I made so fair and would still have kept fair if Man in his folly had not fallen off and allied himself with these destructive monsters.

615. **with what heat**, how furiously, violently.

616. Perhaps a reminiscence of Shakespeare's *Julius Caesar* iii. 1., 'Caesar's spirit ranging for revenge, cry 'Havoc' and let slip the dogs of war'. 'To cry havoc' was to give the signal for ruthless, indiscriminate slaughter.

619. **the folly of Man**, *i.e.* man in his foolishness yielding to Satan's temptations.

620 **these wasteful furies**, the destructive monsters, sin and death. Perhaps a recollection of the Furies of Greek mythology.

620-8. Satan and his hellish crew impute folly to me because I have easily suffered them to enter and possess the fair and good world, and because I seem to tolerate them there and to gratify their wishes : they scornfully laugh at me as if in a moment of passion I have quitted all to them and to their wild misrule.

621. **so doth** etc., Satan and his followers do impute etc.

622. **that**, because. **with so much ease**, very easily.

623. **enter and possess**, technical legal formula—enter and take possession of.

624. **conniving**, tolerating (them), winking at or apparently taking no notice of their conduct. **seem**, appear (to them).

626. **That laugh**, my enemies that laugh in scorn at me (as if in a moment of weakness I had yielded all to them). **transported with some fit**, carried away by a paroxysm.

628. **At random**, ill-advisedly, without deliberation. **yielded all up**.

629-37. The devils do not know that I have only let them come in into the world to lick and to purify that which was originally pure but which Man by his sin had covered with filth and dross. The idea is, Man's soul was a pure one : his sins have put a crust of foul impurities on it. Sin and Death are to lick up these impurities so as to leave the soul in its pristine purity. That is to say, Sin and Death will bring on repentance and faith in God's mercy and the tears arising out of deeply contrite heart will wash away whatever of foulness the soul of man has acquired by touch with polluting sin. Then Sin and Death having crammed themselves full with these impurities, will be vanquished by the Son of God coming down to the earth and offering himself as an expiatory sacrifice for the benefit of mankind. And the hell-dogs shall disappear from the earth, death also, and the gates of hell be shut up for ever.

629. **hither**, into the world.

630. **°dross and filth**, dross and refuse, impurities.

631-2. Which the polluting sin of Man has shed on his pure soul by tainting it. **taint**, spiritual corruption. **shed**, put around. **what**, soul. **crammed and gorged**, their maws stuffed with the dross. **nigh burst**, almost bursting.

633. **glutted**, swallowed. **dross**, impurities. **at one sling**, at one stroke or blow. Comp. *1 Sam xxv. 29*, "the souls of thine enemies, them shall he sling out, as from the hollow of a sling."

635. **Yawning**, for mortal remains.

636. **obstruct**, lie blocking up.

637. **seal up**, shut up. **his**, hell's. **ravenous jaws**, all-devouring mouth.

638-40. When the victorious Son has vanquished Sin and Death and shut up the mouth of hell, the world shall again be pure, again sanctified and incapable, of receiving any further stain. Till then the curse pronounced on heaven and earth prevails. Not till then shall Paradise be regained.

638. **Heaven and earth**, frequently put for "the world" in Milton. Comp. III. 334-5. XI. 900-1; XII. 547-551. **renewed** in all their purity, made new again, the crust of sin having vanished.

639. **To**, to the degree of being (sanctified). **that shall etc.**, and incapable of getting any more taint of sin.

640. **both**, heaven and earth. **precedes**. A difficult word. Newton explains, "shall go before those ravagers Sin and Death, and shall direct and lead them on". Bentley suggested *proceeds*, i.e. continues, lasts. In any case the meaning is, 'prevails' or 'has power over heaven and earth.'

641. **the Heavenly audience**, the whole assembly of heavenly angels.

642-3. **Halleluiah**, 'glory to God'. Lit. 'praise ye the Lord'. **as etc.**, and the sound of the song of praise was, on account of the multitude of voices that took part in it, as loud and solemn as the roaring of the seas. The figure is taken from *Rev. xix. 6*, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying Halleluiah." **Through**, on account of, by reason of. **multitude**, a crowd of voices or angels that sang.

643-4. Comp. *Rev. xv. 3*, "righteous and true are thy ways thou king of the ages"; also *xvi. 7*, "Yea, O Lord God, the Almighty, true and righteous are thy judgments". Milton's object in writing *Par. Lost* was to "Justify the ways of God to men." Comp. also *Sam. Ago. 294-5*. "Just are the ways of God, and justifiable to men."

645. **extenuate**, lessen, slight. Lat. *tennis*, make slight, weaken.

Next they sang *to* or in celebration of the glory of, the Son.

646-8. 'Thou art the Saviour appointed of Mankind. Thou shalt cause a purified world to arise out of the ashes of the old sinful world or come down from heaven.'

646. **restorer**, bringer-back into God's mercy, one who will restore man to the grace of God; i.e., Saviour.

647. **to the ages**, for the benefit of all future or succeeding generations of the world. Then shall come the one thousand years of peace and happiness on the earth—the Millennium. Comp. *xii. 549-50*, "Ages of endless date Founded in righteousness and peace and love." The new heaven and earth are to **rise** from the conflagration or ashes of the old sinful world, see *2 Pet' III. 12-13*, "the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat...we look for new heavens and a new earth, wherein dwelleth righteousness;" or to **descend** from heaven: see *Rev. xxi. 2*, "And I saw the holy city, new Jerusalem, coming down out of heaven from God."

650-1. Gave each angel to do a particular work as best suited the altered condition of things. **sorted**, fitted. Milton's meaning is that before the Fall things had been so arranged in regard to man

and his Paradise that there could not be anything but perfect physical happiness and bliss here : thus there was perpetual spring : the ground brought forth produce without human labour : etc. etc. But now with the change in the moral condition of man, the physical condition of the world was also to change. These changes caused by an irrevocable decree of God, are here detailed. See Intro.

651-6. The sun was the first to receive God's command. He was bidden so to move and shine as to afflict the earth with almost intolerable heat and cold, from the north to call forth extreme cold in which all things wither, and from the south extreme heat in which all things dry up. Milton means that till then the sun's ecliptic coincided with the equator so that there was equable temperature all throughout the year—but now by a change in the sun's path the ecliptic was made oblique to the equator, and hence varying heat and cold, extreme respectively in the south and in the north.

651. Had of all created things the first to receive his injunction from God—as in the beginning he was the first called into existence.

653. **Scarce tolerable** *i.e.* extreme.

654. **Decrepit**, old and worn, *i.e.* winter in which all things wither up. Spenser describes winter as "faint with cold and weak with old." The reference is to 'winter solstice about 21st December.'

655. **Solstitial summer's heat**. 'summer solstice' which is the hottest part of the year : about 21st June.

655-6. The angels appointed her duties to the pale moon. **blanc**, pale, the 'bianca luna' of Italian poets. One of the moon's principal duties, for instance, is to cause the ebb and flow of the tides.

656-61. To the five other planets the angels prescribed their motions, regulated their position with respect to each other, and also their influence either benign or malignant according as the planets were in trine or sextile, square or opposite,

the other five planets were Mercury, Venus, Mars, Jupiter and Saturn.* See Milton's Astronomy in Intro and diagram. Read 'They prescribed' before 'Their'.

planetary, wandering. **aspects**, the situation of one planet with respect to another as seen from the other. Planets have in all ages of the world been supposed to possess certain benign or malignant influences.

In sextile etc. If two planet were distant from one another by a sixth part of the signs of the zodiac, *i.e.* by 60 degrees, their aspect was called *sextile* ; if parted by a fourth. *i.e.* 90 degrees *square* ; if by a third, *i.e.* 120 degrees, *trine* ; if by one-half, *i.e.* 180 degrees, *opposite*. The *opposite* aspect was one "of noxious efficacy" because the planets so opposite strove to overcome one another and their

antagonism was supposed to be of evil omen to one born under the weaker of the two.

when to join etc., the planets, *join in an unbenign synod*, i.e. produce bad results, are unpropitious when their aspects are in *conjunction*. **synod**, a technical old astrology term = *conjunction*.

Thus we have the following results : when two planets are in the same sign and degree of the zodiac, i.e. when there is a *conjunction*, the aspect is of indifferent effect ; the aspects of *trine* and *sextile* are benign, those of *square* or *quartile* as it was technically called) and *opposition* are malignant.

661-4. The angels taught the fixed stars when to shower their malignant influence—which of them, rising or setting with the sun, should prove most disastrous. **the fixed**. Milton's conception of Astronomy was, as explained in Intro., that the earth was encompassed by the seven planets (named above 'the five' and 'the moon and 'the sun'), and beyond these there was the firmament of fixed stars. The reference in this passage is to this latter. **malignant**. evil, unpropitious. **falling**, setting. **tempestuous**, violent, stormy, disastrous. **which** etc., e.g. Orion supposed to be armed "with fierce winds" (l. 305).

664-7. The angels prescribed to the winds their respective quarters, the time when to blow and thus throw up earth, sea and air into a dark dismal commotion : and also when to send the thunder rolling through the sky.

664. **set**, prescribed, appointed.

665. **corners'** respective directions, or quarters. **when**, at what time. **bluster**, commotion. **confound**, "make undistinguishable."

666. **when to toll** may be taken either with 'the winds' or 'the thunder.' In the former case the meaning would be that the winds roll the thunder by rolling the clouds that cause it. In the latter case the passage would be dependent on 'they set',—they set (appointed) the thunder its due time to roll.

667. **with terror**, terribly causing terror. **the dark aerial hall**, the stormy cloud swept sky.

668-78. In this passage Milton explains how the change of seasons was, as an innovation, first caused in the world, seeing that from the beginning perpetual spring was the only reason allowed in Paradise. Milton proceeds in this way : The perpetual spring was due to the ecliptic or the Sun's path coinciding before the Fall with the equator. The change in the seasons was caused by this coincidence being disturbed and the ecliptic and the equator placed obliquely to each other by making them intersect at an angle of 23½°. This obliquity might have been produced in either of these two ways. (1) Some say the axis of the earth was pushed askance

the required distance ; (2) some others maintain that the sun was compelled to deviate the required distance from his former path. The obliquity was thus caused by pushing the earth or the sun away from its former course, according as the Copernican (or heliocentric) or the Ptolemaic (geo-centric) systems are accepted as the truer astronomy. Milton then proceeds to describe the course of the sun in this deviation he traces his ascent north from the equatorial road, through the constellations Taurus and Gemini (in the neck of the former of which are the Pleiades or 'the Atlantic sisters', while the Gemini are 'the Spartan twins', Castor and Pollux) and so up to his extreme northern distance from the equator at the Crab in the Tropic of Cancer ; and then descending down by the constellations of Leo and Virgo, till he retouches the equator at Libra, or 'the scales', and in his souther deviation goes to the Tropic of Capricorn as the fatherest point reached on this side.

668-70. **he**, God. **askance**, sideways, oblique. **poles**, north and south. **twice...more**. *i. e.* more than 20° or $23\frac{1}{2}^{\circ}$. **axle**, the imaginary line on which the sun revolved (according to ancient cosmographers).

670-1. **the centric globe**, the earth forming the centre of the entire planetary system (according to the Ptolemaic astronomy then much in vogue. See Intro.)

671-3. **some say**, according to another version. **turn reins** away, ride off. **the equinoctial road**, the equator. **Like distant breadth**, a similar distance of $23\frac{1}{2}^{\circ}$.

673-5. **to**, *i. e.*, the Sun was bid to move northward to the constellation called **Taurus** with, very close to which is placed. **the seven Atlantic Sister**, the group of stars called the Pleiades (in Bengali 'sat bhai champa'). They are called the Atlantic Sisters because according to an old legend they were the seven daughter of Atlas changed into stars. **the Spartan Twins**. *i. e.*, the Gemini, representing Castor and Pollux, the twin-sons of king Tyndarus of Sparta. **up to the extreme (northern) distance** of the constellation Crab in the Tropic of Cancer. **down**, in the downward or southern direction. **amain**, moving with speed.

676-8.* **By** the constellations called Leo and Virgo and Libra. **the scales**, the Libra (in Sanskrit, *Tula*). **deep**, south. **Capricorn**, the extreme (southern) distance of the Tropic so called. **change of seasons**, which up to the Fall there had not been in Paradise : there being only perpetual spring there. **clime**, country, region.

679 **vernant**, *i. e.* spring or blossoming in spring. The more common adj. now is 'vernal'.

680. **Equal** etc., when the sun's path (the ecliptic) and the imaginary belt passing through the centre of the earth (the equator) coincided, there must have been in the regions immediately bor-

dering on his line of coincidence equal days and nights, only in those that lay in or beyond the arctic or antartic circles, there could never be night, the sun being always visible from there on the skirts of the horizon.

681-7. To these regions there would have been perpetual day without night, and the sun, never high up on the sky, would have appeared to them as always going round the horizon and would have prevented the snow from stretching so far south from the North Pole and so far north from the South Pole.

682. **unbenighted**, without any night, *i.e.* perpetually **low**, never high on the sky but always on the horizon.

683. To etc., to repay them for being so far away from them, as if to recompense them with perpetual day for not giving them the genial warmth of the noon.

684. **rounded still**, always gone round.

685-7. **or east or west**, *i.e.* either rising or setting (but been perpetually on the horizon.) **which** etc, which would have prevented the snow from coming so far down from the north pole as to *Estotiland* and so far up from the south pole as the Straits of Magellan.

Estotiland, an old name for the part of North America east of Hudson's Bay ; the modern *Greenland*.

Magellan, the Straits of, in South America ; so called after the Portuguese navigator and discoverer.

687-91. At the tasting of the forbidden fruit the sun turned away from his appointed course as he once did at the sight of the banquet of human flesh served up to Thyestes. He did turn away, else the inhabited world, then sinless, could not have been free from extremes of heat and cold, as it is now in its sinful condition not free : it would then have been as much afflicted with these as now. But really it was not. Hence the sun must have altered his course.

687. **that tasted fruit**, *i.e.* the tasting of that fruit. A Latinism.

688. **as from Thyestean banquet**, *i.e.* a feast provided not *by* but *for*, Thyestes. The allusion is to the fact that Atreus, king of Argos, served up to his brother Thyestes at a banquet the flesh of Thyestes's own sons ; at which the sun is said to have turned out of his course with horror.

689. **intended, appointed**. **else**, *i.e.* if the sun had not actually turned his course how could the sinless world avoid, as it did actually avoid, extreme heat and cold. The presence of these in the modern world as against their total absence from the then sinless world, is a sure enough indication that the sun had turned away

in consequence of, as Milton suggests, the act of disobedience, mother of all sins, on the part of Man.

692-5. The changes in the position and course of the heavenly bodies, produced similar changes in land and sea—*e. g.*, the blasting influence of the stars, vapours, mists, hot exhalations causing all manner of pestilences.

692. *heavens, sky or skyey bodies,

693. Like, similar. **sideral**, of the stars. **blast**, blasting influence.

695. **corrupt** and **pestilent** qualify 'exhalation'—vapours, gases, things that are evaporated out of the water or land, *e. g.* *mis-ama* ect. **corrupt**, *i. e.* corrupting, containing in them germs of all manner of diseases.

695-706. This passage must be read carefully. The idea is that contrary winds from the north and south blew on each other and rent the woods and upturned the seas. And intensifying the hubbub blew on this boisterous conflict of winds, winds and gales from the east and the west.

Norumbega is the part of the United States close to Canada the *Samoe'd shore*, Siberia, or the Siberian shore north-east of Russia. From these northern regions blow from out their snowy dungeons, armed with ice, snow, hail, storms and blasts of wind (*flaw*), the cold north winds, *vis.*, *Boreas*, the north wind *Caecias*, the north-east wind, *Argestes*, the north-west wind, and *Thrascius*, the north-north-west wind. The winds that blow adversely (from the contrary direction) on these and thus join them in tearing the woods and throwing the seas into tumult, are the south winds, *vis.*, *Notus*, the south wind and *Afer*, the south-west wind, rushing with clouds and thunder from Sierra Leone and other parts of Africa. To heighten the confusion, these conflicting winds are crossed by fierce winds blowing from the east and the west. *i. e.* the *Levant*, rising or eastern, and *Ponent*, setting or western, winds,—these winds that thus join the hubbub from *lateral* directions, are the *Eurus*, the east wind and *Sirocco*, the south-east wind, and *Zephyr*, the west wind and *Libeccio*, the south-west wind.

697. In the dungeon of the winds, the allusion is perhaps to *Aeolus*, the classical wind-god, who kept the winds shut up in prisons. The meaning here is of course, the ice-ribbed mountains and crevices of those northern countries.

698. **flaw**, a gust or blast of wind. From Lat. *flatus*; whence also 'inflated.' Shak. has "winter's *flaw*" in *Hamlet*; and 'gust and flaw' combined in *Venus and Adonis*, "Like a red morn that ever yet betoken'd gust and foul flaws to herdsmen and to herds."

700. The N. N. W. wind was called *Thrascias* because it was supposed to blow from Thrace.

701. **adverse**, contrary, blowing from the opposite direction.

702. **Afer** is lit. 'the wind from Africa.'

703. **Serralliona**, *i. e.* modern Sierra Leone, off the west coast of Africa. Lit. 'the lioness Mountains', so called from the roaring storms there; Spanish saw, a jagged mountain, and *leona*, a lioness.

thwart of, blowing across.

704. Rush forth to the fray or the conflict of winds.

the Levant and *the Ponent*, the rising and setting winds, *i. e.*, winds blowing from the quarters where the sun rises and sets, the east and the west; and therefore as named below. Eurus and Zephyr.

705. **their lateral noise**, blowing noisily from a side direction. The expression may be taken to show the relation either between Eurus and Zephyr and the north and south winds named above or that between Sirocco and Libeccio to Eurus and Zephyr, as the former are respectively the *south-east* and *south-west* winds whereas the latter blow directly from the east and west.

Sirocco and *Libeccio* are Italian names whereas the rest are classical.

706-14. Thus first came fury to live in the case of lifeless things, *e. g.* the winds. But discord, as the direct consequence of sins, began to stir bitter antagonism in the brute irrational creatures, one against another, and gave the first instances of death in the world. For example, the beasts, the birds and the fish began to slay each other. All left grazing and feeding on the herb and turned carnivorous. All began to fear man, and either shunned him or passing him glared on him with a stern distortion of features.

706. **began**, originated, came to live in the world.

707. **outrage**, fury, violence (of any sort). See *ante*.

discord etc. previously, as described in iv. 340-47, the beasts had no strife among themselves, not had they any fear of man:

"About them frisking played
All beasts of the earth, since wild, and of all chase
In wood or wilderness, forest or den.
Sporting the lion ramped, and in his paw
Dandled the kid: bears, tigers, ounces, pards,
Gambolled before them the unwieldy elephant,
To make them mirth, used all his might, and wreathed
His lithe proboscis; close the serpent sly.
Insinuating, wove with Gordian twine
His braided train."

708. Discord is properly called the daughter or offspring of Sin. **the irrational**, the brute creatures.

709. *i. e.* discord, through fierce antipathy, first introduced Death. **fierce antipathy**, bitter enmity, fatal antagonism. **introduced**, brought into the world, caused.

710. **gan** is *not* a shortened form of 'began' but the proper word to which *be* is added as an intensifying prefix.

711. **To graze...leaving**. before the Fall, the animals were not carnivorous. Milton has particularly mentioned the fishes as herbivorous in vii 404, "graze the sea-weed, their pasture." **all** the beasts.

712. **nor stood much** etc., the meaning as warranted by the quotation above from iv. is that the beasts no more came and stood in docility before man but in awe of him either fled or shunned him or passed by him with a glaring frown.

714. **passing**, as they passed man.

714-19. Newton remarks, "We have seen great alterations produced in Nature, and it is now time to see how Adam is affected with them, and whether the disorders *within* are not even worse than those *without*."

These were the 'growing miseries in external nature. Adam saw them from the shady wood in which he lay hidden, and felt 'greater' miseries within his mind. Thus lost in a sea of passion he sought to relieve his mind by giving utterance to these sad lamentations.

714. These were the growing miseries *from without*, *i. e.* in external nature.

717. Adam was now abandoned to deep sorrow and contrition of heart and felt within himself miseries or disorders worse than those in the external world.

718. **sea of passion** has its analogy in Shakaspeare's "sea of troubles" in *Hamlet*. Comp. *Isaiah vii. 20*, "the wicked are like the troubled sea ; for it cannot rest, and its waters cast up mire and dirt." **passion**, here = grief.

719. **disburden** the heavy grief of his heart. **sought**, tried. The metaphor is taken from a ship throwing off its cargo and ballast in a tempest, to avoid sinking ; This is admirably kept in countenance by Adam having been already described as being lost in a wild sea of mental disquiet.

720-7. How miserable have things once so happy become ! This new world once so glorious, myself the glory of that glorious world, have now become most wretched I am accursed, I now hide myself from the face of God which it was once my height of happiness to behold. How I wish misery might end here—I would bear patiently what I have brought on myself by my own misconduct. But misery would not end here—it will go on propagating.

720. **miserable of happy**, happy things turned miserable. This is the imitation of a Greek and Latin idiom to express change from one condition to another. *Of* is = out of, classical *ex*. In ix. 563, 'speakable of mute'; Wordsworth has, "Happier of happy." Comp. below, "Accursed of blessed."

721. *i.e.* Is this the end of me so lately the glory of that glorious world.

723. See on l. 720 from the most blessed condition I have now become the most accursed, wretchedest.

724. **highth**, climax, best.

725. **yet well**, it would be well. **would**, *i.e.* could.

727-9. But misery will not end here. All that I eat and drink, all the children I beget, shall only propagate and carry on the curse. That is to say, meat and drink shall prolong life or keep base life afoot in me and thus propagate the curse, and my children shall carry it on to posterity.

this etc., my own sufferings will not suffice. **shall beget**, *i.e.* all (the children) that I shall beget or leave behind me. **Is etc.**, shall propagate and prolong and keep perpetually living the curse of misery pronounced on me; the curse namely, 'in the sweat of thy brow shalt thou eat bread' etc; and this exclusion from the presence of God.

729-37. I took God's words, 'increase and multiply,' as a benediction but now I find that it is a curse—for the race that I increase and the children that I multiply shall only prolong the curse on me. Thus in the future they will turn round on me for all their miseries and curse me. They will say, 'curse on our foul progenitor Adam,' and in bitter irony thank me for all their unhappiness. Adam repents that that one act of sin on his part shall be to all future ages the source of infinite misery and sufferings.

730. **Delightfully**, with delight (because then taken as a blessing). The reference is to *Gen.* i. 28, "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it."

731. **death**, extremely bitter. Since I cannot leave a progeny behind me but I only prolong the course—the curse once pronounced by God will be repeated by generations to come.

733-5. Who of all the generations to come shall not curse me feeling that all the evil he suffers from were brought on him by my foul misdeed! **but will**, *i.e.* that shall not.

Ill etc., this is what they in the future shall say. **Ill fare**, curse on.

736. **For this**, for all our ills. **thank**, an expression of bitter irony, really = curse.

737. **shall be** etc., shall take the form of the curse noted above, *Ill fare*" etc.

737-41. So, besides all the evils that I have brought on myself by my own foul misconduct lying heavy upon me, the evils that I shall cause my progeny to suffer will also fall fiercely on my head ; and, though I am the author of those evils and therefore ought not to feel their bitterness, these shall weigh upon me with the greatest mortification. What Adam means is that as the author of the evils *he* at least should not be sorry for them but he is really deeply afflicted.

738. **Mine own**, *i.e.*, curses or the afflictions due to these. **bide**, rest, weigh. **all from me**, all the evils afflicting future generations taking their origin from this act of sin on my part, or all the evils suffered by those who shall flow or descend from me, my children.

739. These evils shall bitterly and fiercely *redound*, *i.e.* flow back, on me. This is the literal sense of the word 'redound.' Some editors print 'rebound'—spring back. **a fierce reflux**, a terrible incursion.

740. These evils shall alight on me as on their natural centre afflict me as their author or creator. "Milton here follows the notion that elemental bodies seek their determinate place by an impulse of their own, without regard to gravitation" (*Browne*).

741. **Heavy, though in their place**, the reference is to the law of physics that bodies have no weight *at* the centre of the earth. "their weight being only their tendency to the centre." The application here is that the evils shall weigh heavily on his heart though his heart, as the author of those evils, should not feel itself to be afflicted with these. Though the author of those evils, he repents and is bitterly mortified. **place**, either 'centre' or 'our element.' Some editors drop the semicolon after 'light', and interpret the passage as 'alight and weigh heavy.' Masson retains the semicolon.

741-2. The transitory joys of Paradise I obtained by a life of woes that shall not cease—how foolish was my conduct ! **dear bought**, heavily purchased.

743-6. But I did not ask my creator to create me out of the clay ; I did not ask him to raise me from darkness and place me here in this garden of all plenteousness. **from my clay**, the metaphor was suggested by Job xxxiii, 6, "I also am formed out of the clay" ; and *Isaiah* xlv 9, "shall the clay say to him that fashioneth it (the potsherd) what maketh thou !" .

The man, *i.e.*, in the likeness of a Man.

delicious, frequently applied to Paradise, as in iv, 132, 729 ; vii. 537.

746-51. As I did not ask God to make me, it is but right and fair that he should not make and keep me as the vassal of his anger but reduce me to the dust, and take back from me all that I received from him which I am willing to give up, since I am unable to perform those terms imposed by him on the doing of which depended my enjoyment of the good which God without my seeking of it, made it possible for me.

747. **concurring** not to my being, was not consulted to the making of me, did not give assent to (*i.e.*, prayed for) the making of me.

748. **equal**, fair, equitable. **my dust**, *i.e.* the dust out of which I was made. **reduce**, in the literal sense, to bring back; from Lat. *re*, back, and *duco*, to lead.

749. **Desirous**, seeing that I am willing. **render back**, give up, abandon.

750. **All**, the life, this delicious dwelling-place etc.; **received** from God.

751. **Thy terms**, the conditions imposed by God. Indeed there was but one condition, namely, not to taste the fruit of the forbidden tree. **by which**, by the doing of which terms. **hold**, possess and enjoy.

752-4. The loss of the good thou gavest me was itself a sufficient penalty—why hast thou added to it the consciousness of infinite grief?

that good. **sense**, knowledge, bitter perception.

755-7. I regret too late. I should have then refused to take the good offered by God on certain conditions when the conditions were named.

contest, struggle in my mind between conflicting sentiments.

then etc., then should those terms, whatever they were, have been refused when they were proposed by God.

758-9. I accepted the terms. I enjoyed the good, and is it now right on my part to argue against the terms. **Thou**, Adam is addressing himself, not God as in the previous lines. **cavil**, argue false against, murmur against. The good, the happiness of Paradise was offered on condition of my abstaining from the fruit of the forbidden tree. Is it right now that I have enjoyed the good to turn round and call in question the validity or propriety of that condition? I should have thought twice before I accepted the gift.

759-68. Adam's self-reproving arguments are these: I now call in question the validity of God's act in creating me. I now say that as he created me without consulting me, he should reduce me to dust since I am willing to resign myself. But this is no excuse. When a son proves disobedient and is reprov'd, we do not admit

the excuse if he turns round and says, 'why did you beget me, did I seek it?' If this be true in the case of a son whom not your choice but physical necessity gave birth to, it is all the more true in my case who was chosen by God and made by God with all the gifts he was pleased to bestow on me, and made also to serve him. It was for him to reward me if I did right; it is perfectly at his choice to punish me if I have done wrong.

760. **leave**, 'thy will concurring to thy being.'

761. • 'and when he is charged with the act of disobedience'. **retort**, cast it in your teeth.

763-5. No men would admit the insolent excuse spoken thus in contempt of the father. No one would excuse the son on such a flimsy ground. Yet the son was made or given birth to, not by choice (*election*) but by physical necessity, as the result of a craving of the physical system. What is not proper and valid excuse on the part of a son produced by compulsion, can never be valid and proper in the case of one created by choice as Adam was.

766. God made thee of his own choice and (made thee) *of, i.e.* with, *his own*, his gifts which he was pleased to bestow on thee.

767. **was of, i.e.** was to come out of. **grace**, mercy.

769-70. I submit myself to the will of God, and I accept with gratitude the sentence he has pronounced on me that dust I am and unto dust shall I return. **Be it so**, let God punish me as he will. **fair**, just.

771-82. The hour of death is welcome to me whenever it may come. But why does it delay? Why does it not happen to-day? Why does God put off the execution of the decree of death which he to-day pronounced on me? Why am I permitted to live longer? Why is this prospect of death held out before me as if to mock me when my life of endless tortures is lengthened out? How gladly would I embrace death and be reduced to dust! How gladly would I go down into the earth and sleep sweetly and securely there as though in my own mother's lap! There the dreadful voice of God shall no more reach my ears, and there no fear of worse sufferings on me or on my progeny shall torment me any more with painful anxiety.

771. • **whenever**, it may come. Always welcome.

772. **what**, the doom or sentence of death.

773. **on this day** ought perhaps rather to be 'on *that* day,' since the day of Adam's lamentation was that following the day of sin. **overlive** the decree or the time fixed.

774. **mocked, i.e.** 'as it were mocked'. Death is held out to me as if to mock me for it does not come with its welcome and genial stroke. **and etc.**, and why is my life lengthened out etc.

776. **Mortality**, death. **be** etc., be reduced to insensible dust. **insensible**, dead and dull.

778. Comp. *Fairy Queen* v. 7. 9. "on their mother Earthen's dear lap did lie.

779. **secure**, free from care or anxiety.

780. **thunder**, break with the noise of thunder. The voice of God is 'dreadful' because in anger and 'denouhcing death': Comp. *Job. xxxvii* 4. "He thundereth with the voice of his majesty", also Tennyson, *The Higher Pantheism*, "if He thunder by law the thunder is yet His voice." **worse** suffering.

782-6. I am still haunted by one doubt as to whether I can die wholly—whether the soul can perish with the body.

783. **Pursues**, haunts. **all I cannot die**, I cannot die wholly, in all parts of my being, body and soul. **all**, entirely.

784-5. **pure breath of life**, the soul. **spirit**, soul. **inspired** in the literal sense of 'breathed'. Comp. *Gen* ii. 7, "the Lord God formed Man out of the dust of the ground, and breathed into his nostrils the breath of life."

786. **this corporeal clod**, this earthy body.

786-9. Then if this soul will not perish with the body,—in the grave or in some other gloomy region, it may be I shall suffer the tortures of agonising death even living. What a horrible thought if it be true !

790. **die a living death**, suffer even in life the agonies of death. Comp. *Sam. Ago.* 100, "To live a life half dead, a living death."

783-93. Yet why should the soul survive ? When I sinned what really sinned in me, the body or the soul ? It is the soul that has got life and therefore the capacity of sinning : the body has none. The doom of death must thus have been meant against the soul and not the body. Both shall thus die with me. This satisfies the doubt, at least ought to, because human knowledge can go no further. This was Milton's own deliberate opinion as recorded also in his Latin treatise *Of Christian Doctrine*.

breath of life, as above, soul, the spirit. **what dies**, *i.e.* it is only that which has life, and having life has sinned, that can die. The spirit has life and has sinned, not the body. Therefore the spirit shall die—the body only naturally dissolve into its constituent dust at death. **All of me**, body and soul. **appease**, lay, satisfy. **reach**, comprehension. **knows**, goes.

794-801. Adam argues thus : Then I have another ground of reassurance left to me. Our God, though an infinite God, is merciful too. He cannot make his anger infinite too. Supposing that he

would, how could man live perpetually to be the vassal of God's anger. Man is mortal and must perish. Suppose, again, that God by a decree could make death everlasting. This would be a strange contradiction, and God never has any contradiction in his dealings, for contradictions are a sign not of power but of weakness.

795. Is his wrath also infinite? No, it cannot be infinite for the Lord of all, is not a vindictive, revengeful God.

Be it, granted that it is so, that God's wrath is infinite. Man cannot live always to be the object of God's infinite wrath, he is not infinite but *mortal* subject to death, by doom.

797. Since death must end man, since he is mortal, how can God's wrath be "without end" on man.

798-801. Can he make death deathless or everlasting: so that man might even in death be the vassal of God's wrath for infinity?

That were etc, Death must end all—that is the right natural virtue and power of death. To thwart this power would be an act of contradicting a natural law which even with God is impossible because such contradiction is a sign of weakness, not of strength. As Milton says elsewhere, "It must be remembered that the power of God is not exerted in things which imply a contradiction". Comp. Taylor, "there is an impossibility which is absolute, which God, can not do, therefore because he is Almighty, for to do that were impotency and want of power; as God cannot lie, he cannot be deceived, he cannot be mocked, he cannot die, he cannot deny himself or act unjustly." held, by theologians. argument, proof, sign.

801-8. Will God, just to appease his unappeasable vengeance, make death which has an end endless, which is finite infinite. This would be pursuing revenge beyond the grave and even contrary to a law of nature according to which a material object cannot receive more than it has the capacity to receive. So he could not be punished after death because death was the utmost punishment he could suffer.

801. draw out, lengthen, prolong.

802. That which is finite to infinite—make death which has an end endless, which happens once everlasting.

803. In punished man, by way of punishing him. rigour, vengeance, strict justice.

805. beyond dust, after death. and (beyond) Nature's law, *i.e.* contrary to a law of nature stated below.

806-7. By which all natural causes or agencies act always in accordance with the capacity of the *matter* or the object to receive them, and not according to the utmost extent of their own power. ('sphere'). [Thus, it may be said that the colour 'red' acts upon an object according as that object has the power to receive it—it becomes red so far and no further—and not according to its own full

intensity. So, say, a disease]. Here it means this : God's rigour is infinite but it can act upon me *not* according to its own utmost capacity but according as I who am finite can receive it. That is to say, death being the utmost punishment I can suffer, God cannot make me suffer more and beyond the grave by making death deathless. Death may be made deathless but it can affect me only to the extent to which I have the capacity to suffer it and no further : it cannot affect me to its full possible capacity or power. [This 'doctrine is closely analogous to the modern doctrine of "The relativity of knowledge" which declares that we can know only as far as our minds have the power to receive impressions].

808-15. But it may be that I am wrong in holding that death by one stroke bereaving us of sense, ends all ; but that it may mean endless misery from this day onward which I have already begun to feel both in myself and outside me, and so this misery may last everlasting, (thus making death in the sense of misery everlasting). Alas, that is the fear that comes down on my poor head with terrible insistence.

810. **Bereaving sense**, making me insensible, depriving me of sense.

811. I already feel begun in me and around me.

812. **in me**, in my mind. **without me**, in the world outside. 'Without' in the sense of 'outside', occurs in *Mach.* and so etc., and thus death being = misery, misery already begun may last to eternity. In that sense death may be deathless.

813. **Ay me**, alas.

814. **thundering back**, with the crush of a thunder. **revolution**, rebound. Here used literally, *re* = back, *volvo* = turn. **defenceless**, doomed.

815-8. Then again death and myself are both eternal for each is incorporate in the other. I stand condemned not in my own person merely but in that of my whole race or progeny. In that sense too death is deathless.

816. **Am**, the singular verb is as in Elizabethan English attracted to the nearer noun. Comp. Shakespeare, "thou and I am one". **incorporate**, united, made one.

817. Nor do I stand alone in my part but as representing my posterity, the whole human race to come, who stand condemned for my sin.

818-21. In bitter self-condemnation Adam exclaims, addressing his imaginary posterity to come, 'It is a noble patrimony I am going to leave you, this curse. How I wish that I might waste it whole myself and leave none behind. Thus disinherited of this patrimony you would bless me as you curse me now'.

818. **Fair**, very wretched, ironical.

821. **So disinherited**, thus dispossessed of this ignoble and wretched patrimony, this curse the source of all bitterness to my sons.

822. now I am the object or butt of your curse.'

822-8. Why should the whole human race, apparently innocent, stand condemned for my offence? But are they really innocent? They are my children and what children can be born of me but will be depraved both in mind and body with me, so that they will not only do as I do but also have the same corrupt will. Then how can they stand blameless in the eye of God?

823. **guiltless** goes with 'Mankind'.

824. If etc., but are they really guiltless? **what can proceed**, what race or progeny spring, what children be born.

825. **all**, wholly, both in mind and body—with the body doing the evil, with the mind planning the evil; even as I am or have done. **will**, scheme, plan, desire in the same corrupt way as myself.

829. **acquitted**, absolved, guiltless.

828-9. After all my false reasonings I am compelled to say that, I was myself the cause of my misery, not God. **Him**, God. **absolve**, declare free from any malicious ill-will towards me or mankind.

829-33. Through all disputations, through all intricate reasonings, I come ultimately to the same sad conclusion that I am the cause of all corruption to all generations of mankind, I am the source and spring of all condemnation.

829. **evasions**, attempts to escape the force of arguments and accusations. **vain**, futile.

830. **through mazes**, intricate, complicated. **lead**, bring me to the conclusion.

831. **But**, only. **conviction**, guilt. **first and last**, in all ways.

832. The repetition of 'me' gives an emphatic utterance to the regret. **spring**, origin.

833. **all**, (1) lasting through all generations of mankind, (2) or of every description. **blame**, guilt. **due**, properly, fitly, as on one on whom it is due to light.

834-7. All the guilt lights on me, may all the consuming anger of God also light on me alone. This is a foolish wish on my part: for how could I bear, nay, though I were to share it with that evil woman Eve, how could we two together bear the weight of that guilt and punishment which is heavier than the earth, heavier perhaps than all the universe?

834. **the wrath**, the anger of God, the indignant vengeance of an angry God. **Fond**, foolish.

835. **that burden**, the burden of God's wrath, or perhaps the double burden of the sin and punishment.

836. **all the world**, the entire created universe. **divided**, *i.e.* that burden.

837-41. Thus both the participation of the guilt in my own person while I desire, and the anger of God making death everlasting which I dread, alike leave me no hope of safety and drive me to the conclusion that I am wretched beyond even the fallen angels, comparable in my crime and punishment to Satan alone. All my hopes and fears tend but one way to my absolute misery and wretchedness.

837. **what thou desirest**, namely, that the guilt and the wrath may light on thee alone as opposed to thy progeny.

838. **what thou fearest**, namely, that God's anger may be too heavy for thee to bear, that death may be made deathless in and through all mankind. **all hope of refuge**, all safety on thy part.

839. **concludes**, proves, leads to the conclusion that thou art.

840. **past example** of the fallen angels. **all future example** of mankind. None in the past has been, none in the future shall be, as miserable as I am.

841. **like**, comparable; read 'in' after this word. **doom** punishment.

842-4. Thus conscience drives me into a fathomless sea of fears and horrors from which I see no way of rescue. The attempt to escape only plunges me into deeper and deeper fears.

842. **conscience**, *i.e.*, consciousness of sins and the punishment hanging over me, sorrow for these corroding my heart. **abyss**, bottomless pit.

844. *i.e.* plunged from deep (fears and horrors) to deeper (fears and horrors), from bad to worse.

846-50. The night was no more wholesome and cool and mild as it had been before the Fall but full of black, pestilential vapours and damps, and dreadfully dark. And this gloomy, dismal aspect of the night filled the afflicted heart of Adam with double terror.

846. **now**, after the fall. **as** it was.

847. **black air**, pestilential vapours.

848. **damps**, humid atmosphere. **gloom**, darkness.

849. **which**, this dark and dismal aspect of the night.

850. **double terror**, intensified horror.

852-4. As often as he lamented that he was ever made, he cursed death as delaying to come, death pronounced on him on the day of his condemnation. **accused of i.e.** he charged with. **tardy**

execution, slowness in executing the decree passed on him on the day of his sin and sentence. 'Execution' may have a side-reference to 'his being despatched out of existence by a stroke of 'death's fatal dart'. Death delayed to inflict it.

855. **thrice-acceptable**, very dear, much cherished and wished-for.

856-59. Why does death delay? God has pronounced the doom—shall his word fail? Shall not divine justice fulfil itself? But death comes not, and in spite of my prayers and curses, divine justice does not quicken its pace, comes as slowly as before—and the delay is excruciatingly torturous to me.

856. **Truth**, God. Shall Truth prove untrue?

858. Death delays though oft invoked by me.

859. **Mends**, quickens. **slowest**, very slow. The Latin use of the superlative. **for**, in spite of. **cries**, lamentations. Read 'on my part' after this word.

860-2. O woods and fountains of Paradise, what a hopeful song what a song in praise of divine Justice, you heard and echoed from me lately, and now what a song of despair and dispraise. The reference is to Book V. 153-208, a most remarkable passage which every man should get by heart. Comp. in particular,

"hill or valley, fountain, or fresh shade,
Made vocal by my song, and taught his praise ;
com. also ix. 197-9.

"forth came the human pair,
And joined their vocal worship to the quire
Of creatures wanting voice."

861. **other echo**, echo of my song of thanksgiving and praise to God. This was the "far other song" other than his present lamentation of despair calling in question the Justice and truth of God.

863-5. When Eve, desolate where she sat apart, saw him thus afflicted, she came near him and sought to assuage his great grief with soft words. But Adam repelled her with stern looks, and this stern address.

863-4. When sad Eve, desolate where she sat, beheld him thus afflicted, she approached him. **desolate**, gloomy in mind (as she sat alone apart).

865. She *assayed*, tried, soft words to assuage, lessen, his fierce, withering grief.

866. **regard**, look. As in Tennyson, "Him Remorsefully regarded Sir Bedivere."

867-73. Get thee out of my sight, Eve : thou shouldest rather be called the Serpent for thou art leagued with the serpent and

as false and hateful as him. Nothing is wanting in thee but that thy outward shape be like the serpent's and thy complexion like his, in agreement with thy mental serpentine nature—so that thy heavenly exterior hiding thy false nature, may no further ensnare or mislead any to trust thee.

867. For the form of the sentence, comp. *Sam. Ago.* 748, "out, out, hyaena !"

868. **leagued**, in secret alliance. **as false as the serpent**.

869. **wants**, is wanting (in thee). After 'shape' read 'be'.

870. **serpentine**, like that of a serpent. Of course 'be' is understood between 'colour' and 'serpentine'. **show**, reveal.

871. **inward fraud**, mental or moral deceit, the false or deceitful character in thee.

872. **heavenly form**, divine beauty of external appearance. **pretended...falsehood**. "stretched in front of hellish falsehood, so as to mask it" (*Masson*): hiding, as with a cloak, thy inward fraud. **pretended** is here used as in Latin to mean "held up before, *i.e.* masking, fraud" (*Browne*).

873-88. I could have remained happy but for thee,—if, when it was safe to have humbly accepted and acted on my forewarning, thou hadst not through pride and false vanity rejected it and scornfully charged me with not having faith in thy strength and virtue: if thou hadst not sought eagerly to expose thyself even to the devil, and in overweening self-conceit thought to cheat him. Thus meeting the Serpent thou wert befooled and beguiled by him,—and I was befooled by thee to let thee leave my side fancying that thou wert wise, faithful, sagacious, strong in virtue against all temptations; and I could not understand that thine was only a hollow show of virtue and not solid virtue, and thou only a crooked rib bent fraudulently or deceitfully. The rib was taken from me—how I wish that the superfluous rib had been thrown away and not constituted into a female tempter.

874. **persisted**, remained, always been.

875-7. **wandering**, erring, false. **when least was safe**, when to be least or the most humble and submissive was safe;—*i.e.* to have meekly taken my advice and not thrown it away. The reference is to the remonstrances recorded in Book ix, by Adam to Eve that she should not leave his side lest she should fall a prey to "the foe" who was known to be lurking about for their destruction. On this Eve replied among other things of a similar nature.

"that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe
May tempt it, I expected not to hear."

This is how she "disdained not to be trusted" by Adam—she

scornfully treated the idea that Adam should not have a sure and lasting faith in his constancy and virtue.

to be seen, to expose thyself (even to the foe and tempter).

878. 'overweening to overreach him',—having an unwarrantable degree of self-confidence to be able to cheat or get the better of the devil himself.

879-80. But when she actually met the serpent, she could not defend herself but became an easy prey to him.

I by thee was beguiled and befooled.

881. **To trust thee from**, to have such a faith in thy virtue as to let thee leave, or go away from, me. **imagined** etc., and I let thee go under the false fancy that thou wert wise etc.

882. **mature**, ripe in self-defence, sagacious. **assaults**, temptations.

883. And I could not understand or guess that thy wisdom or virtue was all a hollow show, no reality.

884. **all**, nothing ; *i. e.* that thou wert nothing but a crooked rib—crooked in shape and crooked' in character.

886. **the part sinister**, *i. e.* towards the left (physically) given to fraud and deceit (morally). In the physical sense the reference is to the fact that Eve was made out of a rib taken from the left side of Adam's chest.

887-8. **Well**, *i. e.* it would have been more fortunate for me if that supernumerary rib had been thrown out and not made into a woman. **supernumerary**, superfluous. "Some writers hold that Adam had had thirteen ribs on the left side, and that from the supernumerary rib Eve was made" (*Newton*). **just number**, required number of ribs.

888-95. It seems inexplicable why the wise creator God who filled heaven with masculine angels merely, should at last have made this strange new creature, this lovely deformity—woman—and not fill the world, as He had filled heaven, with males without females ; or find out some other way than the meeting together of males and females for the propagation of the human race. Adam's idea is that the world should have been even at its first creation filled with men and not left to be inhabited by one man and one woman who were to 'multiply and increase', or some other way should have been ordained for procreation and propagation. Anyhow no woman should have been made. Comp. Pothumus's declamation against womankind in *Cymb.* ii. 5.

890. **masculine**, and no female spirit among them all.

891. **This novelty**, this new creature, unseen in heaven. **fair defect**, lovely deformity, charming vice.

892. **at once**, at the very first or beginning of the creation.

893. as Angels have no feminine among them, and do not procreate and propagate. so should men have been on the earth,

894. generate, propagate the race.

894-7. If woman had not been created, the Fall of Man would never have occurred—and also innumerable calamities that are to follow on the earth the alliance between man and woman. Woman is the source and spring of all evil ; if woman had not been, evil could not have been.

This mischief, the Fall of Man and the ills consequent thereon. snares, temptations. strait conjunction with, distressful, perilous alliance.

897-908. In these lines Milton enumerates the several chances of calamity which become probable when man and woman are left, as they have been left, to ally themselves together.

The man will not perhaps find out the suitable female companion for him but such an one as either misfortune or mistake thrusts on him.

Or, it may be, he shall not get her whom she most desires to have as his wife, perhaps, because she through her perverseness yields herself to a far worse man or, if she be willing to gratify the true lover, is withheld from him by her parents.

Or he finds the woman who might make him a most suitable wife and companion, already joined and married to his enemy whom he hates or treats with scorn ; or he finds her when he is already unhappily married and cannot take her.

And these are chances that shall cause infinite calamity to human life and confound domestic peace and happiness.

The careful student finds in this terrible invective certain reminiscences of Milton's own by no means happy married life. He was prepared to say that it was by mistake or misfortune he had chosen his first wife, Mary Powell, from among the Royalists—a source of infinite trouble to him. When his first wife declined to live with him, biographers state that Milton fell in love with a Miss Davis perhaps his 'happiest choice', but found her 'too late' because she had already been 'linked and wedlock-bound' to one who was both politically and morally his adversary.

899. find out, choose, get. mate, wife. such a wife.

900. Some misfortune or mistake brings to him.

902. Through, on account of.

903. By a far worse husband or man : i. e. shall see her 'mated with a clown'. See Tennyson's *Locksley Hall*.

904-6. This may be explained, as indicated above, in two ways. He shall meet his happiest choice too late because either *he* is already married to a wife whom he hates or *she* to a husband wh

thus becomes the object of his hatred and scorn. **happiest choice**, most fitting or suitable companion. Perhaps Milton was thinking of his own choice of Mary Davis, "the virtuous young lady of his *Son ix.* **wedlock-bound**, bound in marriage.

907. **Which**, *i. e.* and these and such-like occurrences shall cause infinite calamity to man and confound his domestic happiness.

909. **added not**, said not more. **turned** to go away.

908-13. But Eve, not to be repulsed thus, fell at his feet with tears never ceasing and hair dishevelled, embraced them and begged to be pardoned, and thus bewailed herself.

910. *i. e.* not to be so easily repulsed.

912. **them**, his feet. **besought** etc., prayed to him to pardon him.

913. **plaint**, lamentation, complaint.

916-7. I have unwittingly offended thee, unhappily deceived thee. I have wronged thee without wanting to wrong thee, and never knowing that by the conduct I pursued I would offend thee. **unweeting**, unknowingly, without any motive.

917-21. Most humbly I beg thy pardon, I clasp thy feet. Oh, do not deprive me of that on which I live, namely, thy genial presence and company, thy favour and kindness, thy aid and advice in this emergency—these being now my only strength and support.

Thy suppliant, as a suppliant to thee, an humble penitent begging thy pardon. **bereave**, deprive. **Whereon**, of that on which I depend for my very life in this moment of my uttermost distress. **looks**, look of favour, delightful presence. **stay**, prop, support.

921-2. Losing thee, where shall I go, where shall I live? **forlorn of thee**, forsaken by thee. Comp. VII. 20, "Erroneous there to wander and *forlorn*"; *Titus Andro.* v. 3. "Like a *forlorn* and desperate cast away"; and Tennyson, *Enone*, "Mournful *Enone*, wandering *forlorn* of Paris."

923-7. While yet we live—and it may be we live no more than for one short hour—let there be peace between us two. Let us both join, as we are one in our sufferings from the serpent, in our hostility towards him by God's express decree made our foe for all times.

923. **scarce** etc., she like Adam forgets that their judge had decreed that the stroke of death should not be instant but "far removed."

926. 'a foe assigned or given to be our foe by an express decree of Gods.' She was of course referring to ll. 179-81. **express**, openly promulgated.

927-30. Do not bend the force of thy wrath on me for this misery that has befallen thee—oh, I am already lost, already more miserable than thyself. It does not behove thee to afflict one already much too afflicted.

930-6. We have both sinned but thou hast sinned against God alone. I have sinned doubly both against my God and thee. I will go back to the seat of Judgment and with my cries importune and move God to let the full weight of the punishment fall on my head alone for I have been the sole cause of all thy sufferings and ought therefore to be the sole victim of God's just anger.

932. 'And I will go back to etc.'

933. **importune**, urge petition.

934. **light**, alight, fall.

936. For the repetition, comp. I. 831 ; and iii. 236.

937-46. It cannot but be that in these lines Milton was thinking of his own reconciliation with his first wife who begged pardon of him most piteously and was taken back into favour. Milton refers to it again in *Sam. Ago* 1003-1007.

937-40. She grovelled most wretchedly upon the ground at the feet of Adam until she obtained pardon from him by a full sad confession of all her faults, and touched his heart with pity.

937. **lowly plight**, wretched condition. But perhaps the meaning here is more physical than moral—her grovelling on the ground at his feet.

938. **immovable**, maintained, continued. **till** she obtained peace. **from**, for, by.

939. Acknowledging and deploring all her fault. **wrought**, produced, caused.

940. **commiseration**, pity for her.

941. 'So lately as dear to him as his life and the sole source of all his delight.'

942. **submissive**, humble, grovelling.

943-4. His heart relented when he saw such a fair creature seeking to be pardoned and taken back to mercy, seeking the aid and the counsel of one whom she had so sore offended.

945. like one losing his armour, he lost his anger.

946. **upraised** perhaps both physically 'from the ground' and morally 'in heart.'

947-9. Thou wert once overbold in daring to expose thyself to the temptations of the serpent and art now equally overbold in wishing all the punishment on thyself. In both thou hast shown an amount of reprehensible zeal and unwarrantable self-

confidence. **unwary**, never on the guard. **before**, in the matter of sinning. **of what** etc., *i.e.* of the future consequences of thy conduct. Thou showest now an equal amount of careless and inconsiderate indifference in wishing all the punishment on thyself.

950-2. Be content to bear thy share of the punishment—thou who canst not endure my displeasure, how darest thou seek to take on thyself the full weight of God's, the least part of whose displeasure thou hast as yet felt. The least is unbearable—how much more unbearable should be the fullness of it?

951. Thou hast as yet felt only the least part of God's anger, and that is already unbearable for thee, how canst thou expect to bear the full weight of it?

952-7. Thou wantest to go to the Judgment seat of God and pray that all the sentence from my head removed, may alight on thee. Well, if that were possible, if our prayers could induce God to alter his high decree, I would myself have been the first to go and pray that thou mightst be excused in consideration of thy natural weakness and frailty and all the punishment fall on me, since thou wert committed to my charge and I did not prove sufficiently vigilant in guarding thee.

953. **high**, divine. **that place**, the judgment seat (l. 932).

954. **be louder heard**, be more importunate in my cries and prayers.

956. Thou forgiven in consideration of the frailty and natural weakness of thy sex.

957. Committed by God to my care and exposed to temptation by due want of control and supervision on my part. Hence it was all my fault, and the punishment should all be mine.

958-65. Come, let us no more fall out and quarrel, let us no more blame each other—we are already blamed enough in heaven—but by kind and loving services done towards each other, try to lessen the burden of misery which weighs heavily on our heads. And truly our misery will be no small one nor will it terminate soon for it is evident that the sentence of death which was pronounced to-day will not happen soon but will be a long-continued and long-protracted evil to ourselves and to the wretched issue of our body.

958. **rise**, see on l. 437.

959. **elsewhere**, in heaven, in other quarters.

960. **offices**, services. **In** etc., *i.e.* by doing acts of loving kindness and affection towards each other. In natural love, let us forget the misery hanging heavy on us.

962. **this day's death denounced**, the sentence of death pronounced on us this day. Note the alliteration. **if ought I see**, if I have the power to understand anything, if I guess truly.

963-4. Will not happen as by a sudden stroke but be a long-continued evil. We will not die to-day, even now—but take a long day or time in dying. We shall live in the most deplorable wretchedness both in our own persons and in the persons of our children.

to augment our pain, *i.e.* (it will prove a long day's dying) to us thereby augmenting our sufferings.

965. And prove so to the hapless, unlucky, progeny derived of us or born of us. our seed derived, *i.e.* the seed derived of or descended from us.

966. In this speech Eve suggests two courses to lighten the burden of their woe. Adam had suggested two apprehensions, that (1) they would not die soon and (2) that their progeny would suffer for their sins. The first, says Eve, may be obviated by self-destruction; and the second by their remaining separate so as never to come within the possibility of having any children.

966. *i.e.* recovering cheerfulness and courage under the reassuring and comfortable words of Adam.

967-70. From my late sad experience, how my words proved misleading and have landed us in this perilous plight, I know that no further words of mine can have any weight or importance with thee, can count much in thy esteem. She is of course referring to her pleadings (recorded in XI) to induce Adam to put trust in her and also, after she had tasted the fruit, to taste it himself. **experiment**, trial. **sad**, because the source of all their woe. **Found** etc. refers to words: the words were erroneous and in the result had proved disastrous to them. **by just event**, as a proper result, in their legitimate issue. **unfortunate**, disastrous, the source of all misfortune.

970-8. Yet now that I am taken back to-day confidence, by thee, and can hope to get back that love which once thou felt for me and which is the only solace of my woe-begone heart, I shall never hide from thee the thoughts that rise in my troubled mind suggesting how we may find some relief in this our extremity of sorrow, or find the end of them all, an end, though bitter yet in our present calamity much to be desired and chosen.

971-2. **as**, though. **restored to place of new acceptance**, *i.e.* newly reconciled to thee, newly accepted by thee and admitted to love and confidence.

973. thy love which is the sole etc. **sole contentment**, only solace.

976. Thoughts that *tend to* or suggest how we may find some relief in our present extreme misery.

976-8. or tending to an end of our extremes—an end though bitter because it means the end of our ourselves, is yet, *as in our evils*, *i.e.* considering our present plight, considering that we are

in such evils, not only tolerable but easily, readily, to be chosen. **easier**, of the two alternatives, death and life-in-death.

979-88. It is indeed miserable to be the cause of other's woe, and particularly of our children, it is miserable too to leave upon the earth a progeny doomed to sorrow in life and at the end to be devoured by the foul monster death. This is what we have achieved by all our sins. Yet if we are troubled most by anxiety for our descendants who will be born to sufferings and to be the victim of death, I suggest that it lies in thy power, now that I have not yet conceived, to forestall the generation of unlucky creatures not yet born.

979. **descent** is abstract for concrete, descendants, progeny. **cure**, anxiety for their welfare or "certain woe."

980. **certain** because doomed to woe by an unalterable decree of God.

981. A long paranthesis begins from 'and miserable' and ends with 'monster'.

983. *i.e.* to be the cause of misery to our own begotten race or children. **and etc.**, read thus : 'miserable it is to bring into this cursed world a woeful race out of *our own loins*, *i.e.* from our own body, in the person of our issue or children'.

985. **That**, the race that shall be wretched in life and preyed on by death at the end.

986. The victim of the foul monster, death, in thy power, *i.e.* if Adam kept apart from his wife (as explained in the next few lines).

987. **Yet ere conception**, before I have yet been in the family way. **prevent**, forestall.

988. The unhappy generation of a rare not yet begot or born.

989-90. In the original editions these two lines read thus :

Childless thou art ; childless remain

So death shall be deceived his glut, and with us two

This takes off two necessary syllables from the first line and adds two unnecessary ones to the second. This was perhaps an error on the part of the amanuensis.

990. **deceived his glut**, cheated of his prey, deprived of his victim.

991. Be forced to satisfy his horrible hunger with us two.

992-1002. This passage will not bear close examination. Eve means that if they could not keep themselves out of each others way, prompted that they might be by warm love-desires in each others presence, they should make short work with themselves,

they should invoke death and if death delayed or declined to come, they should commit self-destruction.

995. **hope** of fulfilment of those desires.

996. **the present object**, the object of your love (Eve herself) present before you and similarly afflicted with love desires.

998. **less than none**, equal to all.

999. Then to free at once both ourselves and our seed. **seed**, progeny.

1000. **make short**, *i.e.* work, with ourselves.

1001. **he not found**, if he be not found, if he does not come. **supply** etc., do the offices of death on our own selves with our own hands, commit suicide. **office**, work.

1003-6. Since we have the power through choosing the shortest out of many ways to die and so to destroy destruction (Death's work) by destroying ourselves, why do we stand and tremble with fears that can end in but one way, namely death?

1003-4. **shivering**, trembling, quaking. **show**, suggest, point to.

1005. choosing the *shortest*, quickest, way out of many to bring death on ourselves.

1006. To destroy *destruction*, *i.e.* destructive death, with destruction of our own selves : to rob death of his due.

1007-9. She ended here deliberately or choked with strong passion. Her mind had thought so deeply of death that her cheeks had grown pale. **Broke off**, cut her off in her speech. **enter-tained**, conceived. **pale**, *i.e.* paleness ; adj. used as noun.

1010-2. But Adam was not to be moved by such counsels of despair. He had more thoughtfully and with saner deliberation filled his mind with better hopes. **nothing**, not in the least. **swayed** moved.

1011-2. Had with labour raised his more attentive mind to better hopes. **labour**, cogitation, deliberation. **more attentive**, more thoughtful, calling to mind with heed (l. 1030).

1013-9. Adam's argument is this : When a man hates earthly life and its vain pleasures, it argues that he has got an excellent, spiritual nature. But when he thinks of self-destruction, it becomes evident (1) that he has no such excellent nature and (2) that he is impatient not of life and its pleasures but of the loss in life of the pleasures he so dearly cherished. The very thought of self-murder is a sin and argues conclusively that the thinker has got no moral nature in him. Self-destruction is the counsel of despair, not of hope.

1014-5. To show the existence in thy character of something more spiritual and excellent than mere love of life add its pleasures. **what, viz.** life and its pleasures.

1016. **therefore**, because thou contemnest life etc. **refutes**, gives the lie to.

1017. **that excellence thought in thee**, that excellent nature which was believed to be possessed by thee.

1018-9. Not thy contempt of life and its pleasures but thy bitter regret for the loss of these. **overloved**, more dearly loved than proper.

1020-4. If thou thinkest that thou canst put an end to thy misery by putting end to thy life, thou hast thought vainly. For God in his wisdom has provided that we, the vassals of his anger, shall not so easily forestall the punishment he has decreed on us.

1021. **so thinking**, *i. e.* thinking by death to evade.

1022-4. Do not doubt that God has wisely armed his anger. Believe that God has so provided that we shall not outwit him or evade the punishment. He has more wisely provided to defeat us than we can wisely plan to forestall him.

1024-8. I am afraid death so hastily brought on will not end our misery and free us from further suffering. On the contrary, this act of obstinate resistance against God's decree will provoke him and he will make our sufferings perpetual, he will make the sting of death last eternally in us as in life so in death.

1025. **snatched**, hastily brought on (by self-destruction). **pain** penalty, punishment of sufferings.

1026. We are to bear by the sentence of God.

1027. **contumacy**, stubborn opposition to God.

1028. To make death live in us for all times—*i. e.* the sufferings and anguish of death perpetual in us. Even the medicine we hope for as a balm will be our poison.

1028-35. Remembering that it was also decreed that thy progeny shall bruise the head of the serpent, I have safer proposal. But it must be understood that by the serpent I guess was meant Satan, our grand foe, for otherwise it must be said to have been a very pitiful compensation made to us that we shall bruise a mere brute serpent for all the nameless tremendous injuries he has caused to us.

1029. **safer**, as not provoking God.

1030 **calling...heed**, carefully remembering.

1031-2. See I. 181. **Piteous amends**, wretched compensation made to us for the evil done to us by the serpent.

1033. **Be meant**, *i. e.* in the Serpent. **whom**, him whom,

1034. in the serpent, in the disguise or shape of it. contrived, plotted.

1035-40. My 'safer resolution' is this ; let us live on and let us have children. So may we be duly avenged on Satan. But if, as you propose, we put an end to ourselves or live childless days, we not only let Satan escape the punishment ordained on him but also *double* the penalty decreed on us—once for our original sin and again for thus defeating the decree pronounced on Satan by God.

1036-8. which etc, and we could not have the satisfaction of this revenge if we consented to put an end to ourselves or live childless days.

1039. ordained, decreed on him by God.

1040. double ours, double the punishment denounced on us. *Double* it by adding the new sin of frustrating God's decree on Satan to the original sin of disobedience towards him. After what we have had from Adam in a previous speech, *double* cannot refer to the doubling of their own proper misery by adding that of their, own progeny by having none at all.

1041-6. No more then speak of self-destruction or of remaining childless for it cuts us off from the one hope we have of revenge on our foe ; it speaks of proud contumacy, of contemptuous rebellion against God and the yoke of subjection he has justly laid on ourselves or the decree he has rightly passed on us.

1041-2. violence, against ourselves, *i. e.* self-murder. wilful, perverse. Perhaps not without the sense also of "willing." The best paraphrase would be, 'by a perverse exercise of our will laid on ourselves.'

1043. hope of our progeny triumphing over Satan. savours, smells. Modern English requires 'of' after it.

1044. rancour, bitterness of spirit, deep-seated enmity. despite, contempt.

1045. Reluctance, 'struggling. This is the lit., sense. just yoke, may refer either to their subjection or the decree laid on them

1046-8. gracious, forgiving. judge us. reviling, cursings reproaches.

1048-54. We thought that the sentence of death would be immediately executed, but, no, we find that after all it meant, in thy case, painful conception and painful labour in child-birth amply compensated by the joy resulting from it ; and, in my case, the curse instead of hitting me, fell upon the ground.

1049. immediate dissolution, instantaneous destruction by a sudden stroke of death.

1050. by death, *i. e.* by the sentence of doom pronounced that day.

1051-3. Only pains, nothing more severe than pains were foretold pains in child-bearing and in delivery paid for by the joy of having a child. **soon**, immediately after delivery. Read 'bringing forth Fruit etc.'

1053-4. **on me etc.**, the imagery is that of an arrow just brushing past a man and falling on the ground. The curse on Adam imposed on him a great deal of physical labour which he would have to bestow on the ground to make it bring forth not thistles and prickly shrubs but a good crop and fruits. See on ll. 198-208. It was thus really a curse on the ground. **aslope**, falling in a sloping way, that is, just grazing my body. **glanced**, fell.

1054-6. My curse is that I should win my bread by labour—no curse this but a blessing for labour will keep me up, idleness would have been worse.

1056-9. Notice how Adam knows how to make the evil seem good. But it must be said that he is thinking of and laying stress on physical comforts—he hides from himself the moral injury he has sustained by sinning against God.

As showing how great is the care God takes of us, how great is his favour towards us, he has even before we prayed for it, and lest we should be injured by heat or cold, clothed us pitying us even when he judged us, though we were unworthy of his favour.

1057. **timely**, opportune, in due time,

1058. **unbesought**, without our asking him for it.

1059. **unworthy**, though we are unworthy to have been so graciously and kindly treated

1060-3. If God has clothed us undesought, how much more will he, if we pray for it, teach us how to shun the inclemencies of the weather. Perhaps Adam's idea is that if God *clothed* them against heat and cold he will teach them how to *house* themselves against rain and snow. God would inspire them with the art of house construction.

1064-78. Already the sky with manifold vicissitudes begins to show the inclemencies on this mountain the wind blows roughly shattering the graceful branches of the trees. And before the sun sets and the cold night comes we must seek out a more covered sheltering-place, some better warmth to revive our limbs already paralysed with cold. We must seek how to reflect the sun's rays through a mirror-like substance so as to kindle dry grass and leaves, or to kindle two bodies by striking one against the other: as lately the clouds jostling or drive again against each other by the winds, by a rude concussion have kindled the lightning flash which falling upon the earth burns up the bark of the fir or the pine and thus spreads a comfortable warmth over a long distance,—this fire doing the offices of the sun.

Notice that a pair of breeches, a house, a fire wherewith to worm "the limb benumbed",—these are the prime necessities of life, and these occur to Adam.

1064. **Which**, viz., the inclement seasons. **various face**, manifold changes on its face.

1065. **this mountain**, Paradise was situated on the level top of a hill watered at its foot by the Tigris. See ix 71.

1066. **shattering** etc., comp. *Lyc.* 5, "shatter your leaves before the mellowing year." **locks**, foliage. So in vii. 323, "the bush with brizzled *hair*." Lat. *comae*, has two senses 'hair' and 'foliage': Milton's use is on the analogy of this.

1067. **which**, this storm.

1068. **shroud**, shelter. **cherish**, nourish, revive.

1069. **this diurnal star**, the sun. In *Lyc.* the sun is called 'the day-star'. And so in Cowper, *Task* I.

1070. Leave the sky, thus leaving it to cold night. **how**, *i. e.* which bids us seek how. **gathered** into a focus.

1071. Adam is thinking of some sort of mirror-like contrivance through which the sun's rays being made to reflect might light or kindle 'matter sere'. **foment**, kindle; 'cherish.' **matter sere**, dry leaves and grasses. **sere**, dry. Comp. *Mach.*, "My life is fallen into the *sere*, the yellow leaf"; and *Lyc.*, "ivy never *sere*."

1072-3. This is an allusion to the process of obtaining fire by rubbing or striking two bodies together. "He seems to suppose that in the collision of two bodies, as two flints or a flint and steel, it is the *air* that yields the fire" (*Keightley*). **collision**, concussion, striking together. **attrite to fire**, "made into fire by attrition"; worn by friction into fire. **attrite**, worn by rubbing or friction.

late, there were no clouds etc., before Fall. These began with the 'astronomical and hygrometrical changes' noticed above.

1074. This line gives the generally accepted cause of lightning—two cloud-masses striking against each other by the force of the wind.

1075. **Tine**, kindle, light. A. S. *tendan*, whence tinder. **thwart flame**, zigzag flash, or flash athwart the sky. **driven down**, falling on the earth.

1076. Milton was perhaps thinking like Lucretius that fire originated in the thunderbolt and lightning.

1078. **Which**, this fire thus originated. The reference may be either to the fire which they were to obtain by striking two bodies together or focussing the sun's rays on dry leaves—in this case supposing the lines from 'as late' to 'from far' as paranthetical—or to the fire which the lightning kindles on the bark of trees. **supply**, remove the want of, do the offices of.

1078-85. If we pray to God and pray to Him for mercy, he will teach us the use of fire against the uncongenial cold, and also instruct us as to how the evils we have brought on ourselves by our own misdeeds, may be cured. So that we may hope our life to be not inconvenient or difficult, sustained by God with many comforts, till we die and return to the dust whence we were made.

1081. **praying**, *i. e.* if we pray to God. **of grace**, for his mercy and pardon.

1082. **so as** etc., so that we need not be afraid but we shall live) *comodiously*, comfortably, because sustained by God with many comforts.

1085. **native home**, *i. e.* whence we were made. See ll. 206-8.

1086-26. Since God is so beneficent that even without our praying for any mercy he has shown unbounded mercy towards us, what should we do but go to the place where he judged us, reverently fall on the ground before him, in all humility confess our faults, beg pardon, water the ground with our tears, and fill the air with our sighs that arise from our repentant hearts as a token of our sincere penitence and meek submissiveness. He will certainly relent and forget his displeasure, he in whose face even when he was most angry and most severe, shone distinctly visible, favour, grace, mercy ; he whose face even when angry beamed with love and kindness.

1087. **Repairing**, going. **prostrate fall**, see on xi. 1.

1091. **Frequenting**, filling ; making, the air frequent (full) with sighs. In l. 797, *frequent* = crowded ; *frequency* = full assembly.

contrite, repentant. **in sign**, either all this or these sighs.

1092. **unfeigned**, sincere.

1093. **turn from**, abandon, give up.

1094-6. in whose calm and tranquil face what was visible except love, mercy, pardon, even when he was most angry and most severe.

1097. **our Father**, Adam, the father or progenitor of the human race.

1098-1104. A beautiful repetition which heightens the effect admirably. For similar instances, Comp., iv. 641-656 ; Cowper *Task I* 90-102 ; Tennyson's description of Enoch Arden's life in the tropical island.

PARADISE LOST.

BOOK XI.

THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them. God accepts them, but declares that they must no longer abide in Paradise ; sends Michael with a band of Cherubim to dispossess them, but first to reveal to Adam future things : Michael's coming down, Adam shows to Eve certain ominous signs : he discerns Michael's approach ; goes out to meet him ; the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits. the Angel leads him up to a high hill ; sets before him in vision what shall happen till the Flood.

Thus they, in lowliest plight, repentant stood
Praying ; for from the mercy-seat above
Prevenient grace descending had removed
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breathed
Unutterable, which the Spirit of prayer
Inspired, and winged for Heaven with speedier flight
Than loudest oratory. Yet their port
Not of mean suitors ; nor important less
Seemed their petition than when the ancient pair 10
In fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore
The race of mankind drowned, before the shrine
Of Themis stood devout. To Heaven their prayers
Flew up, nor missed the way, by envious winds
Blown vagabond or frustrate : in they passed
Dimensionless through heavenly doors ; then, clad
With incense, where the golden altar fumed,
By their great Intercessor, came in sight

Before the Father's throne. Them the glad Son 20
Presenting thus to intercede began :—

“See, Father, what first-fruits on Earth are sprung
From thy implanted grace in Man—these sighs
And prayers, which in this golden censer, mixed
With incense, I, thy priest, before thee bring ;
Fruits of more pleasing savour, from thy seed
Sown with contrition in his heart, than those
Which, his own hand manuring, all the trees
Of Paradise could have produced, ere fallen
From innocence. Now, therefore, bend thine ear 30
To supplication ; hear his sighs, though mute ;
Unskilful with what words to pray, let me
Interpret for him, me his advocate
And propitiation ; all his works on me,
Good or not good, ingraft ; my merit those
Shall perfect, and for these my death shall pay.
Accept me, and in me from these receive
The smell of peace toward Mankind ; let him live,
Before thee reconciled, at least his days
Numbered, though sad, till death, his doom (which I 40
To mitigate thus plead, not to reverse),
To better life shall yield him, where with me
All my redeemed may dwell in joy and bliss,
Made one with me, as I with thee am one.”

To whom the Father, without cloud, serene :—

“All thy request for Man, accepted Son,
Obtain ; all thy request was my decree.

But longer in that Paradise to dwell

The law I gave to Nature him forbids ;

Those pure immortal elements, that know 50

No gross, no unharmonious mixture foul,

Eject him, tainted now, and purge him off,

As a distemper, gross, to air as gross,
 And mortal food, as may dispose him best
 For dissolution wrought by sin, that first
 Distempered all things, and of incorrupt
 Corrupted. I, at first, with two pair gifts
 Created him endowed—with Happiness
 And Immortality ; that fondly lost,
 This other served but to eternize woe, 60
 Till I provided Death : so Death becomes
 His final remedy, and, after life
 Tried in sharp tribulation, and refined
 By faith and faithful works, to second life,
 Waked in the renovation of the just,
 Resigns him up with Heaven and Earth renewed.
 But let us call to synod all the Blest
 Through Heaven's wide bounds ; from them I will not hide
 My judgments—how with Mankind I proceed,
 As how with peccant Angels late they saw, 70
 And in their state, though firm, stood more confirmed."

He ended, and the Son gave signal high
 To the bright Minister that watched. He blew
 His trumpet, heard in Oreb since perhaps.
 When God descended, and perhaps once more
 To sound at general doom. The angelic blast
 Filled all the regions : from their blissful bowers
 Of amarantine shade, fountain or spring,
 By the waters of life, where'er they sat
 In fellowships of joy, the Sons of Light 80
 Hasted, resorting to the summons high,
 And took their seats, till from his throne supreme
 The Almighty thus pronounced his sovran will :—

"O Sons, like one of us Man is become
 To know both good and evil, since his taste

Of that defended fruit ; but let him boast
His knowledge of good lost and evil got,
Happier had it sufficed him to have known
Good by itself and evil not at all.

He sorrows now, repents, and prays contrite—
My motions in him ; longer than they move,
His heart I know how variable and vain,
Self-left. Lest, therefore, his now bolder hand
Reach also of the Tree of Life, and eat,
And live for ever, dream at least to live
For ever, to remove him I decree,

90

And send him from the Garden forth, to till
The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge ;
Take to thee from among the Cherubim

100

Thy choice of flaming warriors, lest the Fiend,
Or in behalf of Man, or to invade

Vacant possession, some new trouble raise ;
Haste thee, and from the Paradise of God
Without remorse drive out the sinful pair,
From hallowed ground the unholy, and denounce
To them, and to their progeny, from thence
Perpetual banishment. Yet, lest they faint

At the sad sentence rigorously urged
(For I behold them softened, and with tears
Bewailing their excess), all terror hide.

110

If patiently thy bidding they obey,
Dismiss them not disconsolate ; reveal
To Adam what shall come in future days,
As I shall thee enlighten ; intermix
My covenant in the Woman's seed renewed.
So send them forth, though sorrowing, yet in peace ;
And on the east side of the Garden place,

Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame 120
 Wide-waving, all approach far off to fright,
 And guard all passage to the Tree of Life ;
 Lest Paradise a receptacle prove
 Two Spirits foul and all my trees their prey,
 With whose stolen fruit Man once more to delude."

He ceased, and the Archangelic Power prepared
 For swift descent ; with him the cohort bright
 Of watchful Cherubim. Four faces each
 Had, like a double Janus ; all their shape 130
 Spangled with eyes more numerous than those
 Of Argus, and more wakeful than to drowse,
 Charmed with Arcadian pipe, the pastoral reed
 Of Hermes, or his opiate rod. Meanwhile,
 To resalute the World with sacred light,
 Leucothea waked, and with fresh dews embalmed
 The Earth, when Adam and first matron Eve
 Had ended now their orisons, and found
 Strength added from above, new hope to spring
 Out of despair, joy, but with fear yet linked ;
 Which thus to Eve his welcome words renewed :— 140

"Eve, easily may faith admit that all
 The good which we enjoy from Heaven descends ;
 But that from us aught should ascend to Heaven
 So prevalent as to concern the mind
 Of God high-blest, or to incline his will, 150
 Hard to believe may seem. Yet this will prayer,
 Or one short sigh of human breath, upborne
 Even to the seat of God. For, since I sought
 By prayer the offended Deity to appease,
 Kneeled and before him humbled all my heart,
 Methought I saw him placable and mild,

Bending his ear ; persuasion in me grew
 That I was heard with favour ; peace returned
 Home to my breast, and to my memory
 His promise that thy seed shall bruise our Foe ;
 Which, then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee !
 Eve rightly called, Mother of all Mankind,
 Mother of all things living, since by thee
 Man is to live, and all things live for Man.” 160

To whom thus Eve with sad demeanour meek :—
 “Ill-worthy I such title should belong
 To me transgressor, who, for thee ordained
 A help, became thy snare ; to me reproach
 Rather belongs, distrust and all dispraise.
 But infinite in pardon was my Judge,
 That I, who first brought death on all, am graced
 The source of life ; next favourable thou, 170
 Who highly thus to entitle me voutsafst,
 Far other name deserving. But the field
 To labour calls us, now with sweat imposed,
 Though after sleepless night ; for see ! the Morn,
 All unconcerned with our unrest, begins
 Her rosy progress smiling. Let us forth,
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now enjoined
 Laborious, till day droop. While here we dwell
 What can be toilsome in these pleasant walks ?
 Here let us live, though in fallen state, content.” 180

So spake, so wished, much-humbled Eve ; but Fate
 Subscribed not. Nature first gave sings, impressed
 On bird, beast, air—air suddenly eclipsed,
 After short blush of morn. Nigh in her sight

The bird of Jove, stooped from his aery tour,
 Two birds of gayest plume before him drove ;
 Down from a hill the beast that reigns in woods,
 First hunter then, pursued a gentle brace,
 Goodliest of all the forest, hart and hind ;
 Direct to the eastern gate was bent their flight. 190
 Adam observed, and, with his eye the chase
 Pursuing, not unmoved to Eve thus spake :—
 “O Eve, some further change awaits us nigh,
 Which Heaven by these mute signs in Nature shows,
 Forerunners of his purpose, or to warn
 Us, haply too secure of our discharge
 From penalty because from death released
 Some days : how long, and what till then our life,
 Who knows, or more than this that we are dust,
 And thither must return, and be no more ? 200
 Why else this double object in our sight,
 Of flight pursued in the air and o’er the ground
 One way the self-same hour ? Why in the east
 Darkness ere day’s mid-course and morning-light
 More orient in yon western cloud, that draws
 O’er the blue firmament a radiant white,
 And slow descends, with something Heavenly fraught ?”
 He erred not ; for, by this, the Heavenly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt— 210
 A glorious apparition had not doubt
 And carnal fear that day dimmed Adam’s eye.
 Not that more glorious when the Angels met
 Jacob in Mahanaim, where he saw
 The field pavilioned with his guardians bright ;
 Nor that which on the flaming mount appeared
 In Dothan, covered with a camp of fire,

Against the Syrian king, who, to surprise
 One man, assassin-like, had levied war,
 War unproclaimed. The princely Hierarch 220
 In their bright stand there left his Powers to seize
 Possession of the Garden ; he alone,
 To find where Adam sheltered, took his way,
 Not unperceived of Adam ; who to Eve,
 While the great visitant approached, thus spake :—

“Eve, now expect great tidings, which, perhaps,
 Of us will soon determine, or impose
 New laws to be observed ; for I descry,
 From yonder blazing cloud that veils the hill,
 One of the Heavenly host, and, by his gait, 230
 None of the meanest—some great Potentate
 Or of the Thrones above, such majesty
 Invests him coming ; yet not terrible,
 That I should fear, nor sociably mild,
 As Raphaël, that I should much confide,
 But solemn and sublime ; whom, not to offend,
 With reverence I must meet, and thou retire.”

He ended ; and the Archangel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man. Over his lucid arms 240
 A military vest of purple flowed,
 Livelier than Melibœan, or the grain
 Of Sarra, worn by kings and heroes old
 In time of truce ; Iris had dipt the woof.
 His starry helm unbuckled showed him prime
 In manhood where youth ended ; by his side,
 As in a glistering zodiac, hung the sword,
 Satan’s dire dread, and in his hand the spear.
 Adam bowed low : he, kingly, from his state
 Inclined not, but his coming thus declared — 250

"Adam, Heaven's high behest no preface needs.
 Sufficient that thy prayers are heard, and Death,
 Then due by sentence when thou didst transgress,
 Deafeated of his seizure many days,
 Given thee of grace, wherein thou may'st repent,
 And one bad act with many deeds well done
 May'st cover. Well may then thy Lord, appeased,
 Redeem thee quite from Death's rapacious claim ;
 But longer in this Paradise to dwell
 Permits not. To remove thee I am come,
 And send thee from the Garden forth, to till
 The ground whence thou wast taken, fitter soil."
 He added not ; for Adam, at the news
 Heart-strook, with chilling gripe of sorrow stood,
 That all his senses bound ; Eve, who unseen
 Yet all had heard, with audible lament
 Discovered soon the place of her retire :—

260

"O unexpected stroke, worse than of Death !
 Must I thus leave thee, Paradise ? thus leave
 Thee, native soil ? these happy walks and shades,
 Fit haunt of Gods, where I had hope to spend,
 Quiet, though sad, the respite of that day
 That must be mortal to us both ? O flowers,
 That never will in other climate grow,
 My early visitation, and my last
 At even, which I bred up with tender hand
 From the first opening bud, and gave ye names
 Who now shall rear ye to the Sun, or rank
 Your tribes, and water from the ambrosial fount ?
 Thee, lastly, nuptial bower, by me adorned
 With what to sight or smell was sweet, from thee
 How shall I part, and whither wander down
 Into a lower world, to this obscure

270

280

And wild ? How shall we breathe in other air
Less pure, accustomed to immortal fruits ?”

Whom thus the Angel interrupted mild :—

“Lament not, Eve, but patiently resign
What justly thou hast lost : nor set thy heart,
Thus over-fond, on that which is not thine.

Thy going is not lonely ; with thee goes
Thy husband ; him to follow thou art bound ;
Where he abides, think there thy native soil.”

290

Adam, by this from the cold sudden damp
Recovering, and his scattered spirits returned,
To Michael thus his humble words addressed :—

“Celestial, whether among the Thrones, or named

Of them the highest—for such of shape may seem

Prince above princes—gently hast thou told

Thy message, which might else in telling wound,

And in performing end us. What besides

300

Of sorrow, and dejection, and despair,

Our frailty can sustain, thy tidings bring—

Departure from this happy place, our sweet

Recess, and only consolation left

Familiar to our eyes ; all places else

Inhospitable appear, and desolate,

Nor knowing us, nor known. And, if by prayer

Incessant I could hope to change the will

Of him who all things can, I would not cease

To weary him with my assiduous cries ;

310

But prayer against his absolute decree

No more avails than breath against the wind,

Blown stifling back on him that breathes it forth :

Therefore to his great bidding I submit.

This most afflicts me—that, departing hence,

As from his face I shall be hid, deprived

His blessed countenance. Here I could frequent,
 With worship, place by place where he voutsafed
 Presence Divine, and to my sons relate,
 'On this mount He appeared ; under this tree 320
 Stood visible ; among these pines his voice
 I heard ; here with him at this fountain talked.
 So many grateful altars I would rear
 Of grassy turf, and pile up every stone
 Of lustre from the brook, in memory
 Or monument to ages, and thereon
 Offer sweet-smelling gums, and fruits, and flowers.
 In yonder nether world where shall I seek
 His bright appearances, or footstep trace ?
 For, though I fled him angry, yet, recalled 330
 To life prolonged and promised race, I now
 Gladly behold though but his utmost skirts
 Of glory, and far off his steps adore."

To Whom thus Michael, with regard benign :—
 "Adam, thou know'st Heaven his, and all the Earth,
 Not this rock only ; his omnipresence fills
 Land, sea, and air, and every kind that lives,
 Fomented by his virtual power and warmed.
 All the Earth he gave thee to possess and rule,
 No despicable gift ; surmise not, then,
 His presence to these narrow bounds confined 340
 Of Paradise or Eden. This had been
 Perhaps thy capital seat, from whence had spread
 All generations, and had hither come,
 From all the ends of the Earth, to celebrate
 And reverence thee their great progenitor.
 But this pre-eminence thou hast lost, brought down
 To dwell on even ground now with thy sons :
 Yet doubt not but in valley and in plain

God is, as here, and will be found alike 360
 Present, and of his presence many a sign
 Still following thee, still compassing thee round
 With goodness and paternal love, his face
 Express, and of his steps the track divine.
 Which that thou may'st believe, and be confirmed
 Ere thou from hence depart, know I am sent
 To show thee what shall come in future days
 To thee and to thy offspring. Good with bad
 Expect to hear, supernal grace contending 360
 With sinfulness of men—thereby to learn
 True patience, and to temper joy with fear
 And pious sorrow, equally inured
 By moderation either state to bear,
 Prosperous or adverse : so shalt thou lead
 Safest thy life, and best prepared endure
 Thy mortal passage when it comes. Ascend
 This hill ; let Eve (for I have drenched her eyes,
 Here sleep below while thou to foresight wak'st,
 As once thou slept'st while she to life was formed."

To whom thus Adam gratefully replied :—
 "Ascend ; I follow thee, safe guide, the path
 Thou lead'st me, and to the hand of Heaven submit,
 However chastening—to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labour won,
 If so I may attain." So both ascend
 In the visions of God. It was a hill,
 Of Paradise the highest, from whose top
 The hemisphere of Earth in clearest ken
 Stretched out to the amplest reach of prospect lay. 380
 Not higher that hill, nor wider looking round,
 Whereon for different cause the Tempter set

Our second Adam, in the wilderness,
 To show him all Earth's kingdoms and their glory.
 His eye might there command wherever stood
 City of old or modern fame, the seat
 Of mightiest empire, from the destined walls
 Of Cambalu, seat of Cathain Can,
 And Samarchand by Oxus, Temir's throne 390
 To Paquin, of Sinæan kings, and thence
 To Agra and Lahor of Great Mogul,
 Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Ksar
 In Mosco, or the Sultan in Bizance,
 Turchestan-born ; nor could his eye not ken
 The empire of Negus to his utmost port
 Ercoco, and the less maritime kings,
 Mombaza, and Quiloa, and Melind,
 And Sofala (thought Ophir), to the realm 400
 Of Congo, and Angola farthest south,
 Or thence from Niger flood to Atlas mount,
 The kingdoms of Almansor, Fez and Sus,
 Marocco, and Algiers, and Tremisen ;
 On Europe thence, and where Rome was to sway
 The world : in spirit perhaps he also saw
 Rich Mexico, the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoiled
 Guiana, whose great city Geryon's sons 410
 Call El Dorado. But to nobler sights
 Michael from Adam's eyes the film removed
 Which that false fruit that promised clearer sight
 Had bred ; then purged with euphrasy and rue
 The visual nerve, for he had much to see,

And from the well of life three drops instilled.
 So deep the power of these ingredients pierced,
 Even to the inmost seat of mental sight
 That Adam, now enforced to close his eyes,
 Sunk down, and all his spirits became entranced. . 420
 But him the gentle Angel by the hand
 Soon raised, and his attention thus recalled :—

“Adam, now ope thine eyes, and first behold
 The effects which thy original crime hath wrought
 In some to spring from thee, who never touched
 The excepted tree, nor with the Snake conspired,
 Nor sinned thy sin, yet from that sin derive
 Corruption to bring forth more violent deeds.”

His eyes he opened, and beheld a field,
 Part arable and tilth, whereon were sheaves 430
 New-reaped, the other part sheep-walks and folds ;
 I' the midst an altar as the landmark stood,
 Rustic, of grassy sod. Thither anon
 A sweaty reaper from his tillage brought
 First-fruits, the green ear and the yellow sheaf,
 Unculled, as came to hand. A shepherd next,
 More meek, came with the firstlings of his flock,
 Choicest and best ; then, sacrificing, laid
 The inwards and their fat, with incense strewed,
 On the cleft wood, and all due rites performed. 440
 His offering soon propitious fire from heaven
 Consumed, with nimble glance and grateful steam ;
 The other's not, for his was not sincere :
 Whereat he inly raged, and, as they talked,
 Smote him into the midriff with a stone
 That beat out life ; he fell, and, deadly pale,
 Groaned out his soul, with gushing blood effused.
 Much at that sight was Adam in his heart

Dismayed, and thus in haste to the Angel cried :—

“O Teacher, some great mischief hath befallen 450
To that meek man, who well had sacrificed :
Is piety thus and pure devotion paid ?”

To whom Michael thus, he also moved, replied :—
“These two are brethren, Adam, and to come
Out of thy loins. The unjust the just hath slain,
For envy that his brother’s offering found
From Heaven acceptance ; but the bloody fact
Will be avenged, and the other’s faith approved
Lose no reward, though here thou see him die,
Rolling in dust and gore”. To which our Sire ;— 460

“Alas, both for the deed and for the cause !
But have I now seen Death ? Is this the way
I must return to native dust ? O sight
Of terror, foul and ugly to behold !
Horrid to think, how horrible to feel !”

To whom thus Michael :—“Death thou hast seen
In his first shape on Man :—but many shapes
Of death, and many are the ways that lead
To his grim cave—all dismal, yet to sense
More terrible at the entrance than within. 470
Some, as thou saw’st, by violent stroke shall die,
By fire, flood, famine ; by intemperance more
In meats and drinks, which on the Earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear, that thou may’st know
What misery the inabstinence of Eve
Shall bring on men.” Immediately a place
Before his eyes appeared, sad, noisome, dark ;
A lazarus-house it seemed, wherein were laid
Numbers of all diseased—all maladies 480
Of ghastly spasm, or racking torture, qualms

Of heart-sick agony, all feverous kinds,
 Convulsions, epilepsies, fierce catarrhs,
 Intestine stone and ulcer, colic pangs, *
 Demoniac phrenzy, moping melancholy,
 And moon-struck madness, pining atrophy,
 Marasmus, and wide-wasting pestilence,
 Dropsies and asthmas, and joint-racking rheums.
 Dire was the tossing, deep the groans ; Despair
 Tended the sick, busiest from couch to couch ;
 And over them triumphant Death his dart
 Shook, but delayed to strike, though oft invoked
 With vows, as their chief good and final hope.
 Sight so deform what heart of rock could long
 Dry-eyed behold ? Adam could not, but wept,
 Though not of woman born : compassion quelled
 His best of man, and gave him up to tears
 A space, till firmer thoughts restrained excess,
 And scarce recovering words, his plaint renewed :—

490

“O miserable Mankind, to what fall
 Degraded, to what wretched state reserved !
 Better end here unborn. Why is life given
 * To be thus wrested from us ? rather why
 Obtruded on us thus ? who, if we knew
 What we receive, would either not accept
 Life offered, or soon beg to lay it down,
 Glad to be so dismissed in peace. Can thus
 The image of God in Man, created once
 So goodly and erect, though faulty since,
 To such unsightly sufferings be debased
 Under inhuman pains ? Why should not Man,
 Retaining still divine similitude
 In part, from such deformities be free,
 And for his Maker's image sake exempt” ?

500

510

"Their Maker's image" answered Michael, "then
 Forsook them, when themselves they vilified
 'To serve ungoverned Appetite, and took
 His image whom they served—a brutish vice,
 Inductive mainly to the sin of Eve.
 Therefore so abject is their punishment, 520
 Disfiguring not God's likeness, but their own ;
 Or, if his likeness, by themselves defaced
 While they pervert pure Nature's healthful rules
 To loathsome sickness—worthily, since they
 God's image did not reverence in themselves".

"I yield it just," said Adam, "and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To Death, and mix with our connatural dust?"
 "There is", said Michael, "if thou well observe 530
 The rule of *Not too much*, by temperance taught
 In what thou eat'st and drink'st, seeking from thence
 Due nourishment, not gluttonous delight,
 Till many years over thy head return.
 So may'st thou live, till, like ripe fruit, thou drop
 Into thy mother's lap, or be with ease
 Gathered, not harshly plucked, for death mature.
 This is old age ; but then thou must outlive
 Thy youth, thy strength, thy beauty, which will change
 To withered, weak, and grey ; thy senses then, 540
 Obtuse, all taste of pleasure must forgo
 To what thou hast ; and, for the air of youth,
 Hopeful and cheerful, in thy blood will reign
 A melancholy damp of cold and dry,
 To weigh thy spirits down, and last consume
 The balm of life." To whom our Ancestor :—
 "Henceforth I fly not death, nor would prolong

Life much—bent rather how I may be quit,
 Fairest and easiest, of this cumbrous charge,
 Which I must keep till my appointed day 550
 Of rendering up, and patiently attend
 My dissolution.” Michael replied :—

“Nor love thy life, nor hate ; but what thou liv'st,
 Live well ; how long or short permit to Heaven.
 And now prepare thee for another sight.”

He looked, and saw a spacious plain, whereon
 Were tents of various hue : by some were herds
 Of cattle grazing : others whence the sound
 Of instruments that made melodious chime
 Was heard, of harp and organ, and who moved 563
 Their stops and chords was seen : his volant touch
 Instinct through all proportions low and high
 Fled and pursued transverse the resonant fugue.
 In other part stood one who, at the forge
 Labouring, two massy clods of iron and brass
 Had melted (whether found where casual fire
 Had wasted woods, on mountain or in vale,
 Down to the veins of earth, thence gliding hot
 To some cave's mouth, or whether washed by stream
 From underground) ; the liquid ore he drained 570
 Into fit moulds prepared ; from which he formed
 First his own tools, then what might else be wrought
 Fusil or graven in metal. After these,
 But on the hither side, a different sort
 From the high neighbouring hills, which was their seat,
 Down to the plain descended : by their guise
 Just men they seemed, and all their study bent
 To worship God aright, and know his works
 Not hid ; nor those things last which might preserve
 Freedom and peace to men. They on the plain 580

Long had not walked when from the tents behold
 A bevy of fair women, richly gay
 In gems and wanton dress ! to the harp they sung
 Soft amorous ditties, and in dance came on.
 The men, though grave, eyed them, and let their eyes
 Rove without rein, till, in the amorous net
 Fast caught, they liked, and each his liking chose.
 And now of love they treat, till the evening-star,
 Love's harbinger, appeared ; then all in heat,
 They light the nuptial torch, and bid invoke 590
 Hymen, then first to marriage rites invoked :
 With feast and music all the tents resound.
 Such happy interview, and fair event
 Of love and youth not lost, songs, garlands, flowers,
 And charming symphonies, attached the heart
 Of Adam, soon inclined to admit delight,
 The bent of Nature ; which he thus expressed :—
 “ True opener of mine eyes, prime Angel blest,
 Much better seems this vision, and more hope
 Of peaceful days portends, than those two past : 600
 Those were of hate and death, or pain much worse ;
 Here Nature seems fulfilled in all her ends.”
 To whom thus Michael :—“ Judge not what is best
 By pleasure, though to Nature seeming meet,
 Created, as thou art, to nobler end,
 Holy and pure, conformity divine.
 Those tents thou saw'st so pleasant were the tents
 Of wickedness, wherein shall dwell his race
 Who slew his brother : studious they appear
 Of arts that polish life, inventors rare ; 610
 Unmindful of their Maker, though his Spirit
 Taught them ; but they his gifts acknowledged none.
 Yet they a beauteous offspring shall beget ;

For that fair female troop thou saw'st, that seemed
 Of goddesses, so blithe, so smooth, so gay,
 Yet empty of all good wherein consists
 Woman's domestic honour and chief praise ;
 Bred only and completed to the taste
 Of lustful appetite, to sing, to dance,
 To dress, and troll the tongue, and roll the eye ;— 320
 To these that sober race of men, whose lives
 Religious titled them the Sons of God,
 Shall yield up all their virtue, all their fame,
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy
 (Erelong to swim at large) and laugh ; for which
 The world erelong a world of tears must weep."

To whom thus Adam, of short joy bereft :
 "O pity and shame, that they who to live well
 Entered so fair should turn aside to tread 630
 Paths indirect, or in the midway faint !
 But still I see the tenor of Man's woe
 Holds on the same, from Woman to begin."

"From Man's effeminate slackness it begins,"
 Said the Angel, "who should better hold his place
 By wisdom, and superior gifts received.
 But now prepare thee for another scene."

He looked, and saw wide territory spread
 Before him—towns, and rural works between,
 Cities of men with lofty gates and towers, 640
 Concourse in arms, fierce faces threatening war,
 Giants of mighty bone and bold emprise.
 Part wield their arms, part curb the foaming steed,
 Single or in army of battle ranged
 Both horse and foot, nor idly mustering stood.
 One way a band select from forage drives

A herd of beeves, fair oxen and fair kine,
 From a fat meadow-ground, or fleecy flock,
 Ewes and their bleating lambs, over the plain,
 Their booty ; scarce with life the shepherds fly, 650
 But call in aid, which makes a bloody fray :
 With cruel tournament the squadrons join ;
 Where cattle pastured late now scattered lies
 With carcasses and arms the ensanguined field
 Deserted. Others to a city strong
 Lay siege, encamped, by battery, scale, and mine,
 Assaulting ; others from the wall defend
 With dart and javelin. Stones and sulphurous fire ;
 On each hand slaughter and gigantic deeds.
 In other part of the sceptred heralds call 660
 To council in the city gates : anon
 Grey-headed men and grave, with warriors mixed,
 Assemble, and harangues are heard ; but soon
 In factious opposition, till at last
 Of middle age one rising, eminent
 In wise deport, spake much of right and wrong,
 Of justice, of religion, truth, and peace,
 And judgment from above : him old and young
 Exploded, and had seized with violent hands,
 Had not a cloud descending snatched him thence, 670
 Unseen amid the throng. So violence
 Proceeded, and oppression, and sword-law,
 Through all the plain, and refuge none was found.
 Adam was all in tears, and to his guide
 Lamenting turned full sad :—"Oh, what are these ?
 Death's ministers, not men ! who thus deal death
 Inhumanly to men, and multiply
 Ten thousandfold the sin of him who slew
 His brother ; for of whom such massacre

Make they but of their brethren, men of men ? 680
 But who was that just man, whom had not Heaven
 Rescued, had in his righteousness been lost ?”

To whom thus Michael :—“These are the product
 Of those ill-mated marriages thou saw’st,
 Where good with bad were matched ; who of themselves
 Abhor to join and, by imprudence mixed,
 Produce prodigious births of body or mind.
 Such were these Giants, men of high renown ;
 For in those days might only shall be admired,
 And valour and heroic virtue called. 690

To overcome in battle, and subdue
 Nations, and bring home spoils with infinite
 Manslaughter, shall be held the highest pitch
 Of human glory, and, for glory done,
 Of triumph to be styled great conquerors,
 Patrons of mankind, gods, and sons of gods—
 Destroyers rightlier called, and plagues of men.
 Thus fame shall be achieved, renown on earth,
 And what most merits fame in silence hid.
 But he, the seventh from thee, whom thou beheld’st 700

The only righteous in a world perverse,
 And therefore hated, therefore so beset
 With foes, for daring single to be just,
 And utter odious truth, that God would come
 To judge them with his Saints—him the Most High,
 Rapt in a balmy cloud, with winged steeds.
 Did, as thou saw’st, receive, to walk with God
 High in salvation and the climes of bliss,
 Exempt from death, to show thee what reward
 Awaits the good, the rest what punishment ; 710
 Which now direct thine eyes and soon behold.”

He looked, and saw the face of things quite changed.

The brazen throat of war had ceased to roar ;
All now was turned to jollity and game,
To luxury and riot, feast and dance,
Marrying or prostituting, as befell,
Rape or adultery, where passing fair
Allured them ; thence from cups to civil broils.
At length a reverend sire among them came,
And of their doings great dislike declared, 720
And testified against their ways. He oft
Frequented their assemblies, whereso met,
Triumphs or festivals, and to them preached
Conversion and repentance, as to souls
In prison, under judgments imminent ;
But all in vain. Which when he saw, he ceased
Contending, and removed his tents far off ;
Then, from the mountain hewing timber tall,
Began to build a vessel of huge bulk,
Measured by cubit, length, and breadth, and highth, 730
Smeared round with pitch, and in the side a door
Contrived, and of provisions laid in large
For man and beast : when lo ! a wonder strange !
Of every beast, and bird, and insect small,
Came sevens and pairs, and entered in, as taught
Their order ; last the sire and his three sons,
With their four wives ; and God made fast the door.
Meanwhile the South-wind rose, and, with black wings
Wide-hovering, all the clouds together drove
From under heaven ; the hills to their supply 740
Vapour, and exhalation dusk and moist,
Sent up amain ; and now the thickened sky
Like a dark ceiling stood : down rushed the rain
Impetuous, and continued till the earth
No more was seen. The floating vessel swum

Uplifted, and secure with beaked prow
 Rode tilting o'er the waves ; all dwelling else
 Flood overwhelmed, and them with all their pomp
 Deep under water rolled ; sea covered sea,
 Sea without shore : and in their palaces, 750
 Where luxury late reigned, sea-monsters whelped
 And stabled : of mankind, so numerous late,
 All left in one small bottom swum embarked.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad,
 Depopulation ! Thee another flood,
 Of tears and sorrow a flood thee also drowned,
 And sunk thee as thy sons ; till, gently reared
 By the Angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns 760
 His children, all in view destroyed at once,
 And scarce to the Angel utter'dst thus thy plaint :—

“O visions ill foreseen ! Better had I
 Lived ignorant of future—so had borne
 My part of evil only, each day's lot
 Enough to bear. Those now that were dispensed
 The burden of many ages on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me, ere their being,
 With thought that they must be. Let no man seek 770
 Henceforth to be foretold what shall befall
 Him or his children—evil, he may be sure,
 Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension than in substance feel
 Grievous to bear. But that care now is past ;
 Man is not whom to warn ; those few escaped
 Famine and anguish will at last consume,

Wandering that watery desert. I had hope,
 When violence was ceased and war on Earth, 780
 All would have then gone well, peace would have crowned
 With length of happy days the race of Man ;
 But I was far deceived, for now I see
 Peace to corrupt no less than war to waste.
 How comes it thus ? Unfold, Celestial Guide,
 And whether here the race of Man will end ”

To whom thus Michael :—“Those whom last thou saw'st
 In triumph and luxurious wealth are they
 First seen in acts of prowess eminent
 And great exploits, but of true virtue void ; 790
 Who, having spilt much blood, and done much waste,
 Subduing nations, and achieved thereby
 Fame in the world, high titles, and rich prey,
 Shall change their course to pleasure, ease, and sloth,
 Surfeit, and lust, till wantonness and pride
 Raise out of friendship hostile deeds in peace.
 The conquered, also, and enslaved by war,
 Shall, with their freedom lost, all virtue lose,
 And fear of God—from whom their piety feigned
 In sharp contest of battle found no aid 800
 Against invaders ? therefore, cooled in zeal,
 Thenceforth shall practise how to live secure,
 Worldly or dissolute, on what their lords
 Shall leave them to enjoy ; for the Earth shall bear
 More than enough, that temperance may be tried.
 So all shall turn degenerate, all depraved,
 Justice and temperance, truth and faith, forgot ;
 One man except, the only son of light
 In a dark age, against example good,
 Against allurements, custom, and a world 810
 Offended. Fearless of reproach and scorn,

Or violence, he of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness, how much more safe
 And full of peace, denouncing wrath to come
 On their impenitence, and shall return
 Of them derided, but of God observed
 The one just man alive : by his command
 Shall build a wondrous ark, as thou beheld'st,
 To save himself and household from amidst
 A world devote to universal wrack. 820

No sooner he, with them of man and beast
 Select for life, shall in the ark be lodged
 And sheltered round, but all the cataracts
 Of Heaven set open on the Earth shall pour
 Rain day and night ; all fountains of the deep,
 Broke up, shall heave the ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest hills. Then shall this Mount
 Of Paradise by might of waves be moved 830
 Out of his place, pushed by the horned flood,
 With all his verdure spoiled, and trees adrift,
 Down the great river to the opening Gulf,
 And there take root, an island salt and bare,
 The haunt of seals, and orcs, and sea-mews' clang—
 To teach thee that God attributes to place
 No sanctity, if none be thither brought
 By men who there frequent or therein dwell.
 And now what further shall ensue behold."

He looked, and saw the ark hull on the flood, 840
 Which now abated ; for the clouds were fled,
 Driven by a keen North-wind that, blowing dry,
 Wrinkled the face of deluge, as decayed ;
 And the clear sun on his wide watery glass

Gazed hot, and of the fresh wave largely drew,
 As after thirst ; which made their flowing shrink
 From standing lake to tripping ebb, that stole
 With soft foot towards the deep, who now had stopt
 His sluices, as the heaven his windows shut.

The ark no more now floats, but seems on ground, 850
 Fast on the top of some high mountain fixed.

And now the tops of hills as rocks appear ;
 With clamour thence the rapid currents drive
 Towards the retreating sea their furious tide.

Forthwith from out the ark a raven flies,

And, after him, the surer messenger,

A dove, sent forth once and again to spy

Green tree or ground whereon his foot may light ;

The second time returning, in his bill

An olive-leaf he brings, pacific sign. 860

Anon, dry ground appears, and from his ark

The ancient sire descends, with all his train ;

Then, with uplifted hands and eyes devout,

Grateful to Heaven, over his head beholds

A dewy cloud, and in the cloud a bow

Conspicuous with three listed colours gay,

Betokening peace from God, and covenant new.

Whereat the heart of Adam, erst so sad,

Greatly rejoiced ; and thus his joy broke forth :—

“O thou, who future things canst represent 870

As present, Heavenly Instructor, I revive

At this last sight, assured that Man shall live,

With all the creatures, and their seed preserve.

Far less I now lament for one whole world

Of wicked sons destroyed than I rejoice

For one man found so perfect and so just

That God vouchsafes to raise another world

From him, and all his anger to forget.

But say what mean those coloured streaks in Heaven :

Distended as the brow of God appeased ? 88c

Or serve they as a flowery verge to bind

The fluid skrits of that same watery cloud,

Lest it again dissolve and shower the Earth ?"

To whom the Archangel :—"Dextrously thou aim'st.

So willingly doth God remit his ire :

Though late repenting him of Man depraved,

Grieved at his heart, when, looking down, he saw

The whole Earth filled with violence, and all flesh

Corrupting each their way ; yet, those removed,

Such grace shall one just man find in his sight 89c

That he relents, not to blot out mankind,

And makes a covenant never to destroy

The Earth again by flood, nor let the sea

Surpass his bounds, nor rain to drown the world

With man therein or beast ; but, when he brings

Over the Earth a cloud, will therein set

His triple-coloured bow, whereon to look

And call to mind his covenant. Day and night,

Seed-time and harvest, heat and hoary frost

Shall hold their course, till fire purge all things new, 90c

Both Heaven and Earth, wherein the just shall dwell."

BOOK XI.

NOTES.

The principal topics of this book are—

1. The Son presents the prayers of Man to the Father and intercedes for him.
2. The Father accepts the prayers but in a council of the gods announces his resolve that Man shall no more live in Paradise.
3. The archangel Michael is sent to expel Man.
4. He reveals the future to Adam in many visions—
 - (a) of Cain and Abel and the murder of the latter by the former.
 - (b) a lazaret-house.
 - (c) of the descendants of Cain and those of Seth and their marriages.
 - (d) the murder of Enoch by the unrighteous rabble.
 - (e) The Flood.

1-8. Thus Adam and Eve continued praying to God. They could pray now because the grace of God coming down from heaven had entered their hearts turning whatever was stony into soft flesh and the spirit of prayer had inspired them so that they now breathed deep, unutterable sighs that flew up to the footstool of God more speedily than the loudest words. The contrast is between the sighs which from fulness of feeling they could not well utter and declamations which may be most eloquently and loudly delivered; the former as more sincere now more readily went up to heaven.

1. *stood*, objection has been taken to the word as though Milton had forgotten what he had written in x. 1087. But the meaning is 'they *stood* or continued praying.' Similar language occurs in *Mark xi. 25*; and *Luke xviii. 11*.

lowliest, like *slowest* in x. 859, is a Latin use of the superlative.

3. *Prevenient*, coming to meet them; forestalling; anticipating to fill their hearts even before they could think of praying. This use is found in the *Collect*, "We pray that thy grace may always prevent (go before) and follow us." *grace, mercy of God.*

4. The stubbornness from their hearts and filled them with devout sentiments and feelings, humility and submission. The language is taken from *Ezekiel*, xi. 19-20, "I will take the stony heart

out of their flesh, and will give them an heart of flesh ; that they may walk in my statutes, and keep mine ordinance, and do them."

5. **Regenerate**, in theology = 'to renew the heart and turn it to the love of God'. **that**, so that. **breathed**, came out spontaneously of them.

6. **the spirit of prayer** was suggested by *Romans*, viii. 26, "the spirit himself maketh intercession for us with groanings which cannot be uttered" ("sighs unutterable").

7. **winged**, flew, verb to 'sighs'.

8. **oratory**, declamations, most eloquently uttered prayers.

8-14. Though they were in 'lowliest plight', they did not look like servile suitors. Their prayers were as sincere and significant as those of Deucalion and Pyrrha when they stood devoutly before Themis praying for the restoration of the human race after the deluge.

8-9. **port**, demeanour. **Not**, 'was not like that of. **Important**, significant, important for their benefit and that of their progeny as Deucalion's was for the restoration and benefit of the human race.

10-14. The allusion is to the story of Deucalion and Pyrrha, ancestors of the human race in Greek mythology. There was a Flood in their days as there was one in the time of Nqah (one, according to the Hindus, in the time of Manu). They were the sole survivors. They consulted Themis, goddess of justice and equity, as to how the human race might be restored. Ovid tells the story and Milton follows him.

less ancient etc., Adam and Eve were earlier than Deucalion and Pyrrha in as much as the spiritual account goes further back than the classical myths.

shrine, temple, oracle.

Themis, goddess of justice.

15-6. Their prayers did not miss the way to heaven as they would have if they had been blown away from their proper course or direction by the winds. There seem to be *two* references in this passage—one to Milton's own Limbo of Fools in Bk. III into which foolish men who seek to get into heaven by wrong means, are blown by "a violent cross wind" "ten thousand miles away into the devious air" ; the other to the classical faith that requests not granted by the Gods were dispersed by the winds. Wordsworth has a reference to it in *Laodamia*.

envious, jealous of their prayers reaching heaven. So in *L'Alu*, Milton speaks of the *jealous* wings of darkness. **vagabond**, away, off from their proper course.

17. **Dimensionless**, without length, breadth or magnitude, as being merely yearnings of the heart or uttered words and therefore having none of the properties of material bodies.

17-20. Then these prayers were by the merciful judge and intercessor mixed with the incense kept always burning on the altar, and presented by him to the Almighty Father.

Milton very closely follows *Rev. VIII. 3-4*. "And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the Saints, went up before God out of the angel's hand."

clad with, mixed with. **fumed**, smoked. The 'golden altar' stands before the throne of the Almighty. **their great Intercessor Jesus. came in sight Before**, were ushered or brought to.

20-1. The Son gladly presented the prayers to the Father and even then began his intercession thus. **intercede**, plead for God's mercy to Adam and Eve.

22-30. These prayers I like a priest present to thee, are fruits of a contrite heart and as such more beautiful and pleasing than whatever fruit Adam before his fall could have grown by his manual labour in Paradise.

22. **first-fruits**, earliest of the season, the riper ones may be expected to be sweeter, more pleasing.

23. **thy implanted grace**, pardon or mercy granted to Man by thee, forgiveness assured to him. The imagery is taken from a tree. God's mercy, like a tree, was planted in the heart of man—and the tree, watered by Adam's tears and manured by his contrite spirit has grown lovelier flowers than the trees planted in the garden of Paradise and nursed by the hand of Adam.

24. **censer**, vessel for burning incense.

25. **priest**, worshipper. Wordsworth has "Nature's priest."

26-7. **seed**, Adam. **contrition**, repentance.

28. **manuring**, cultivating. Lit. 'tending with the hand' (from Lat. *manus*, hand), Comp. *manœuvring*. The word occurs in this sense in IV. 628. "our scant manuring."

30. **bend thine ear**, listen.

32-4. Man does not know how to pray—he has no words to pray fittingly with. Let me interpret his prayers—I am his advocate with thee, I am a propitiatory offering on his behalf.

The allusion is to *1 John ii. 1-2*, "We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins."

propitiation. Dr. Alford explains thus, "Christ has, as our

propitiation, *i.e.* as a sin-offering, reconciled God and us by nothing else but by voluntary death as a sacrifice, has by this averted god's wrath from us."

35-6. *i.e.* 'ingraft on me all his works, good or bad.' Let me be considered as the doer of them, as meriting reward or punishment for them. The good I will perfect by my merit, the bad I will atone for by death. **those**, the good. **these**, the not good. **my death shall pay**, I shall pay for by my death, by offering myself up as a sacrifice for man.

37-8. Accept me as an expiatory sacrifice and in my expiation let thy anger be appeased and let there be peace toward mankind. The carnal mind being described as 'enmity against God' and men under the dominion of sins being enemies, he of his great mercy has proclaimed peace through the redemption effected by Christ Jesus. Those, then, that are justified by faith have peace with God ; and as it is by virtue of what Christ did and suffered that this peace is obtained he is often in the Bible called "our peace." **these**, the works of man, good or bad.

38-44. Let man reconciled to God live in God's mercy the few sad days of his life that are all told. The doom of death which has been pronounced on him—I do not plead to reverse it but to mitigate it—will ultimately release him and yield him to a better life where he shall dwell with me in endless bliss, united and made one with me as I am with thee.

39. at least for the few sad days of his earthly life that are numbered, limited, all told.

40. till death which is his doom.

40-1. See X. 76-77. reverse, turn aside, have quashed.

42. better life beyond the grave, a life of "joy and bliss."

43. All my redeemed, all who believe that they have been redeemed by my sacrifice on behalf of man, all the believers in me.

• 44. In heaven the redeemed shall have an eternal life of joy and happiness in the company of their saviour. Comp. *John XVII. 21*, "even as thou, Father, art in me, and I in thee; that they also may be in us"; also 22, "they may be one, even as we are one."

45. without cloud, does *not* mean, as it might be taken to mean, 'without any ambiguity in the language,' but taking off the veil of cloud that shrouds him in and shining in full majesty on the Son. See on X 32.

46-71. In this speech the Almighty explains that death was no misery to man but a release from misery: for he was given two gifts, happiness and immortality—the one being lost, the other would serve only "to eternize woe." Death having freed them they will go to live in joy and bliss in heaven which they would earn by "faith and faithful works." But for the present they must leave Paradise.

46-7. **accepted Son**, I have accepted thee, according to thy prayer, as the expiatory sacrifice on behalf of man. **thy request** etc., what thou now prayest for—that man may after death live in heaven—this was already the meaning of my decree : for death the doom I pronounced on man was meant to be his release from woe, not a perpetuation of it.

48-57. The law I gave to Nature forbids him to dwell any longer in that paradise. What is this law ? The law, one might describe it, of things similar by nature agreeing together and dissimilar or inharmonious things keeping aloof from and even ejecting each other. Thus all things are pure in Paradise,—they know nothing foul or incongruous in their constitution—they thus eject him now corrupt, and, as a vile disease, cast him out into the gross air to be the food of death as it is fitting that he should be left to be the prey of death and dissolution, the effect of sin, the first to introduce an element of disharmony and corruption in a place where all things were pure and innocent.

50. **elements** of Paradise. All things there were pure and (2) immortal. Adam by his sin had made himself (1) gross and (2) mortal food. Hence the disharmony which in its turn leads to his ejection from Paradise

52-4. Eject him now that he is tainted and purge him off to the gross air as a gross distemper and mortal food. The reference is to *Leviticus* xviii. 25, "the land is defiled.....and itself vomiteth out her inhabitants." **gross**, corrupt. The air had been made gross by a decree given in Bk. X. **distemper**, disease. As the healthy body purges off from it the elements of disease—so the healthy elements of Paradise get rid of him as an inharmonious, morally-diseased factor incapable thereby of living in the wholesome region of Paradise. **mortal food**, prey to death. He is cast off as a foul disease in nature which makes him the victim of death. **dispose**, fit.

56-7. **Distempered**, corrupted from their proper temper or constitution, made ill what was sound, foul what was pure. **of incorrupt**, from the state of being incorrupt, from being incorrupt *i.e.* corrupted things when they were yet incorrupt.

59-61. He having in a foolish endeavour to make himself more happy lost happiness, his immortality would be a bane to him by making him immortal in sufferings. Thus out of mercy for him I provided death. **that**, happiness. **fondly**, foolishly. **This other gift of Immortality**. **eternize**, make immortal or everlasting. **provided**, as a remedy.

61-6. So that Death is no harm but a blessing to him : in that it releases him from misery. After his earthly life passed in bitter sufferings and made pure by faith and faithful works, he awakens to a second life along with the just and the righteous and when on the Day of Judgment heaven and earth shall pass away, he resigns himself to God and passes off to live with him in heaven.

62. **remedy**, emancipation from what might have been eternal woe. life on the earth.

63. **Tried** etc., tested as in an ordeal of fire, tested by bitter sufferings.

64-5. Waked to second life—tested by earthly tribulation (sufferings) and refined (as gold is in fire) by faith in God and faithful works—along with the renovated righteous souls. The 'second life' is that of heaven (as in ll. 41-3.) **renovation**, resurrection or renewal (after death). Notice that it is not merely faith but also 'faithful work that is necessary for winning God's pardon.

66. Resigns him up to God and his mercy on the Day of Judgment when this foul earth and heaven shall also resign themselves, pass away and be substituted by a better state of things.

67. **synod**, religious convocation, meeting. **Blest**, angels.

69-71. I will let all the blest angels see how I mean to deal with mankind, as lately they saw how I dealt with the transgressing host of mutinous angels who stood more confirmed in their condemnation as they stood firm in their sins. In the two cases the angels might note two different ways of God's treatment—in the case of repentant Man, justice mixed with mercy; in that of the fallen angels, utter, unrelenting condemnation. If, on the one hand, thus, they had seen the stern mercilessness of the Almighty; they were to see on the other hand how kind and merciful he was to the repentant sinner. L. 70 refers to 'the peccant Angels'. **peccant**, guilty, sinful, transgressing; reference is to Satan's host of fallen angels.

73. **the bright Minister**, the Seraph, the shining angel. **watched**, who stood ready to execute the Son's commands; perhaps mounted guard at the doors of the council-chamber. Comp. "They also serve who stand and *wait*."

74-6. Two angelic trumpet-blasts are mentioned in the Bible—one was heard by Moses when on the Mount Sinai the ten commandments were promulgated to him. See *Exod* xiv. 16-20. The other will be heard on the Day of Judgment when God shall call all to Judgment by the sound of a trumpet. See *1 Cor*, xv. 52. By the use of the word 'perhaps' Milton means that it might be the same trumpet blown by the same angel on both these occasions. *Perhaps* thus refers to the identity of the trumpet.

74. **Oreb**, was the name of the mountain range of which Sinai was the lowest part. In *Exod.*, the name mentioned is Sinai. In l. 6-7.. Milton does not feel sure by what name to call it. 'Oreb' is Miltones peculiar contraction of Horeb, as 'Ebrew' of Hebrew in *Sam. Ago*. 1308.

75. **descended** to give the ten commandments to Moses.

76. **general doom**, the destruction of heaven and earth on the Day of Judgment. Shak. calls it "the crack of doom." **angelic blast**, the sound of the trumpet blown upon by an angel.

77-82. From over all the happy lawns and fountains of heaven, from beside all the sweet places verging on the river of life, wherever the angels had been sitting in joyful companies, they hastened to the council-chamber at the sound of the summoning trumpet and took their seats in it.

78. **amaranthine shade**, shady trees bearing immortal flowers. The "amaranth" (from a Gk. root meaning 'deathless') is a type of immortality and therefore fitly assigned by Milton to heaven. In III. 352-9, the flower is described as having once been in Paradise.

"Immortal amarant, a flower which once
In Paradise, fast by the Tree of Life,
Began to bloom, but, soon for Man's offence
To Heaven removed where first it grew, there grows
And flowers aloft, shading the Fount of Life,
And where the River of Bliss through midst of Heaven
Rolls o'er Elysian flowers her amber stream."

Tennyson calls it "Milton's amaranth" in *Romney's Remorse*,

79. **the water of life**, the waters of the River of Life. *Rev.* xxii. 1, "And he showed me a pure river of water of life." See also quotation above.

80. **fellowship of joy**, blissful companies, "sweet societies," as Milton has it in *Lyc.* 179. **sons of light**, angels.

81. **Hasted**, modern 'hastened.' **resorting** to the place where they had been summoned by the "signal high" of the angelic blast.

83. **sovrán**, see on the word in Bk. x.

84-ff. In this speech God enjoins Michael to drive Adam and Eve out of Paradise lest they should invade also the Tree of Life as they had done the tree of knowledge, and plant a flaming sword at the eastern gate of the garden to prevent all future approaches near it on the part of Man or the fallen angels.

84-6. Angels, Man having tasted the fruit of the forbidden tree, has become or foolishly fancies to have become like one of us in our knowledge of good and evil. **sons**, angels. **To know**, in his knowledge of. **defended**, forbidden. This is the French use of the word. This use occurs in Chaucer and Spenser.

86-9. This acquisition of knowledge on the part of Man of which he is now proud, means that the good which he possessed is lost and the evil come on him. It would have been better if knowing the good, he had kept himself in possession of it, without knowing or wishing to know the evil at all.

87. His present experience of his former happiness lost to him and an overwhelming misery come on him. Knowledge is not an unqualified blessing—it awakens in man a hankering after many

things, better not known at all, which fills him with the regret of unfulfilled aspirations.

88-9. It would have been happier far for him if he had thought it sufficient that he knew a state of innocence or absolute good, without knowing what he now knows, which has created in him a sense of regret, vain ambition, perturbations of the spirit. "Knowledge of good bought dear by knowing ill" (IV. 222).

90-3 He is now sorry for what he has done, he now repents and has a grief-laden heart. These are impulses suggested by me in his heart. I know how variable he is—and I know that self-left or my influence being once withdrawn from him, his heart may again cease to be so affected or moved.

90. **prays contrite**, prays with a contrite or repentant heart.

91-3. These sorrows, repentance, contrition, are the effect of my influence on his heart. God in a secret mysterious way had filled their hearts with contrition.

longer etc. The construction of the sentence is defective, and Keightley suggested that a word was a perhaps omitted. But the sense is clear: I know how variable (changeable, fickle) and vain is the heart of man when left to himself, *i. e.*, when my influence over his heart is once withdrawn. His heart is now, under God's influence, moved longer than it naturally, self-left, moves.

93-8. Lest therefore his hand emboldened by its sacrilege of the tree of knowledge, dare do the same for the tree of life, and thus fondly dream to live for ever, I decree that he be forthwith thrust out of Paradise to till the soil whence he was taken.

This is a paraphrase of the text of *Gen. iii, 22-3*, "And the Lord God said, behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground whence he was taken."

93. **bolder**, made bold by violating the sacredness of one tree.

94. **The Tree of Life**, a wonderful tree planted in the garden of Eden "high eminent, blooming ambrosial fruit of vegetable gold"; having also a symbolical character. Its fruit was intended for man's gratification and support: and it was probably endowed with so much virtue that by feeding upon it, as a means the strength and vitality of the human body would be preserved for ever. On the fall of man a barrier was set around it broken down on the restoration of man to Paradise by the sacrifice of the Son.

95. **dream**, foolishly fancy. Because true life was to be gained not by the eating of the tree but by repentance.

98. **fitter soil** for him to live in this fallen condition of his.

99. "Newton has pointed out that there is a poetical fitness

in the selection of Michael for this errand,—first, because Michael was the Archangel of Severity, who had already been sent to execute similar justice on the rebel Angels ; and secondly, because less has been heard hitherto of this Archangel, in the main story of the poem, than of Uriel Gabriel, and Raphael." (*Masson*).

101. **Thy choice of**, *i. e.* choose from among them ; the idea is that of a picked body of cherubim. **flaming**, refers to their splendour or brilliance ; elsewhere he calls them, "*radiant files*." In *Ezekiel* *I* 12-14, they are described as "like burning coals of fire, like the appearance of torches." **the Fiend**, Satan.

102-3. Raise some new trouble either on behalf of Man or on his own account invading the empty realm of Paradise. **or, or**, either or. **Vacant possession**, territory without its natural defender Man.

104-8. Go immediately and drive relentlessly out the sinful pair from the garden of Eden, the unholy from the sacred ground, and curse them and all generations of their children with perpetual expulsion therefrom.

remorse, pity. In modern English it is used to mean compunction or regret for a wrong thing done. Tennyson has the earlier sense in *The Passing of Arthur* : "*Remorsefully* regarded through his tears." **hallowed**, holy, sacred.

108-111. Yet as already I perceive their hearts softened and sorrowing for their past misdeeds, make no use of any rigour in delivering the sentence lest they faint with terror. **sad sentence**, melancholy doom of banishment. **rigorously urged**, being urged or if urged with rigour. **excess**, erring conduct, transgression. Thus is justice tempered with mercy.

112-6. If they abide thy bidding patiently, let them depart in peace revealing to them in a vision as I shall give thee the power to do, what will happen to them and to their issue in the future and put in also as a consoling thought the agreement I have mercifully made that the seed of woman shall triumph over the tempter.

115. **enlighten**, inspire or give thee the power to see the future. **intermix**, put in as an element of consolation along with this vision of the future.

116. The covenant refers to *X* 181, which again, as pointed out there, is based on *Gen. III. 15*. Spiritually this covenant meant the sacrifice of the Son for the sins of man and eternal life thus assured to the sinful. **the Woman's seed**, the Messiah : for indeed the Messianic covenant was not an after-thought but a fulfilment of the one made in *Gen. iii. 15*.

118-22. And the east side of the garden where there is the easiest access to it, place a cherubic watch and a flaming sword

frightening off all approach to the garden and guarding the Tree of Life from all trespasses.

The Biblical text on which this is based is *Gen. iii. 24*, "So he drove out the man; and he placed at the east of the garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the Tree of Life."

120. **Cherubic watch**, a watch of sentinel angels. and etc., i.e. and the wide-waving flame of a sword.

121. to frighten off all who dare approach the garden.

123-5. Lest Paradise prove the home of all the evil spirits; the trees there their prey; and they delude Man once more with stolen fruits therefrom. **receptacle**, home, resort.

125. To delude man once more with the fruits stolen from these trees. **fruit**, Milton makes a nice distinction between *fruit* and *fruits*,—the former he applies to the things yet hanging on the tree, the latter to them when fallen on the ground. The singular has thus a collective sense, as here.

126. **the Archangelic Power**, i.e. the powerful Archangel Michael.

127. i. e. with him *prepared* (to come down on Paradise) the cohort of bright, watchful cherubim. **cohort**, band, legion. Among the Romans it meant particularly a band of from 300 to 600 soldiers. **bright**, see on *flaming* in l. 101.

watchful, Milton has assigned to them the duty of acting as sentinels perhaps because they are described as having a peculiarly strong power of sight. Shakespeare alludes to this visual keenness, in *Mach. I. 7*, "pity, like...heaven's cherubim horsed upon the sightless couriers of the air"; and *Hamlet. iv. 3*, "I see a cherub that sees them." In IV. 780 Milton calls them "night-watches," and in l. 120, "cherubic watch." He was warranted by *Gen. III. 24* (quoted under ll. 118-22.)

128-33. Each of the cherubim had four faces, double those of the Latin God Janus; and a body shining all over with eyes more numerous than those on the body of the dog Argus but more wakeful and never drowsing as those of Argus drowsed under the influence of the pastoral pipe or sleep-inducing caduceus of Mercury.

• Dante also compares the eyes on the wings of the cherubim to those of Argus.

129. **a double Janus**, the Roman God Janus, was represented with two faces (*bifrons*) sometimes also with four (*quadrifrons*). In the latter case the epithet 'double' could hardly apply. He presided over gates and avenues. Each cherub had four faces and thus resembled two Januses.

130. **Spangled, shone**.

131-3. **those of Argus etc.**, Argus was the hundred-eyed

dog sent by the jealous Juno to keep watch over the heifer into which Io, a priestess, with whom Jupiter had had an illicit amour, had been changed by the God. Jupiter sent Mercury to charm the dog to sleep with his music and with his sleep-inducing rod called *caduceus*. **the Arcadian pipe** was the shepherd's pipe, a pastoral musical instrument, invented by Mercury called also *Hermes*. **reeds, pipe** : so called because the instrument was made of a reed. **his opiate rod**, the rod of Mercury called *Caduceus*, having the power of sending to sleep. The eyes of the cherubim are here described as being **more wakeful than to drowse charmed**, *i.e.* to drowse under the charm or influence of the music or the rod of *Hermes*. **more wakeful etc.** is an imitation of a Greek idiom.

133-6. When michael was coming down, the dawn arose, filled the world with sacred light and embalmed the earth with fresh dews.

133. **Meanwhile**, Note that this is the last day of the action comprised in *Par. Lost*. This was the dawn of the fateful day when Adam and Eve were to be driven out of Paradise and Paradise lost to man "until a greater Man restored us and regained the blissful seat."

134. **resalute**, re-embrace, fill again.

135. **Leucothea**, "the 'bright goddess' of the Greeks, identified by the Romans with their *Matuta* or morning goddess." She is here the goddess of the dawn. **embalmed**, refreshed.

136-9. Adam and the first mother Eve had then finished their prayers, and with prayers, new hope out of despair, and joy not altogether free from fear, had come from heaven inspiring their hearts with strength.

136. **matron**, mother.

137. **orisons**, prayers. So in V. 145, 'they bowed, adoring, and began their *orisons*.'

138. **added from above**, inspired in their hearts by God.

139. Joy but yet linked with not altogether free from, fear of an enraged divinity.

140. This line has been construed in two different ways :—

- (i) Which feeling of joy thus made Adam renew his welcome words to Eve.
- (ii) His welcome words thus renewed (which feelings), hope and joy, in Eve.

In any case they were much stronger than before and inspired with hope and joy.

141ff. The speech of Adam carries a message of reassuring hope to Eve and their acceptance in the eyes of God.

141-6 It may be easily believed that all good things come from God but not that anything we do should reach the foot-stool of the Divinity and have any influence with Him in our behalf.

141 2. all the good we enjoy descends from heaven. **admit**, believe, accept as true.

143. **aught**, prayer or deed of merit.

144. **So prevalent**, having so much force or power as **concern**, touch, fill with anxiety for us.

145. **incline** in our favour.

146-8. Yet prayer will effect this or even one short sigh carried aloft to the footstool of God.

Truly. "More things are wrought by prayer than this world dreams of."

146 **this will Prayer**, *i. e.* prayer will be prevalent with God so as to incline him in our favour; will *achi ve* this.

147. One short sincere sigh of repentance.

148-8. This effect of prayer I have perceived in my case for when I went down on my knees and humbled my heart before God, with a view to appease his wrath, I felt that God grew kind towards me and listened to me, I believed that I would get his favour, peace came back to my heart, and I was filled with the reassuring hope that our progeny shall triumph over our foe. This was promised to us but in my dismay at the time I could not believe it; I believe it now, I am no more afflicted with the thought of the bitterness of death, I believe we shall not die but live for ever in our progeny.

149. To appease the offended Deity by prayer.

150. *i. e.* humbled my heart in all sincerity.

151. **placable**, yielding, kindly-disposed.

152. **Bending his ear**, listening to my prayer. **persuasion**, belief.

154. **Home**, *i. e.* filling my heart with comfort or to dwell there for ever as in its own home. Read 'returned' after 'memory.'

155. This promise was carried to them by the Son in x. 479-81 (*q.v.*)

156. I did not then mind this promise in the fear and consternation of the hour.

157. Taken from *I Sam. xv. 32*, "Surely the bitterness of death is past." Should death now happen it would not be bitter to me; for we shall live in our progeny who will triumph over sin.

159. Adam had called his wife *Ishah* (woman) because she was taken out of *Isk* (man). Comp. viii. 496, "Woman is her name

of Man Extracted." He now calls her Eve, or *Havah*, from a Hebrew word which signifies 'to live'. Comp *Gen* iii. 20, "And Adam called his wife's name Eve ; because she was the mother of all living."

160-1. Eve is the mother of all livings thing, for all things live for man, and man lives by her. She was "our general mother"

162. **sad demeanour meek**, see *ante*. **sad**, sober, not melancholy.

163-6. I ill deserve such a name, the mother of all mankind,—I who was the first sinner, who, made thy helpmate, became thy ruin. Reproach, distrust and dispraise rather belong to me.

163-4. I am ill worthy that such a title should belong to me seeing that I was the (first) transgressor or wrong-doer. **ordained**, made by God (as).

167-71. But infinite in mercy was the Judge who instead of punishing me for bringing death on all mankind, made me their mother. Next to my God art thou favourable to me since thou callest me, deserving far other name, by the blessed name of the Mother of all Mankind.

168-9. The contrast in the idea is that she was the source of death to all. Yet was she made the source of life to all. **graced**, honoured with being made.

170. Who *vouchsafest*, art pleased, to *entitle me*, to call me by this *high* title or name.

171. Seeing that I deserved a worse name.

171-5. Though we had a sleepless night, a night spent in tears, we must go to the fields and labour since by the sweat of brow are we to eat our bread. Look, the day begins its brilliant career through the sky unconcerned how we fared or spent the night in deep soul-unrest.

172. **now** etc., hard labour since the judgment imposed on us by curse of God. See *x*. 205.

174. The sun rises without any care or concern as to how we spent the night in deep unrest.

175. **rosy progress**, brilliant career through the sky : "golden progress" (Shakespeare).

175-8. Let us go forth then. I shall never more wander away from thy side though our day shall be filled with hard labour till the sun sets.

176. It was by wandering away from his side and thus losing the benefit of his protection that Eve had fallen a prey to the tempting serpent.

177. **Wherever**, in whatever part of the field. **though** etc.,

though by the curse our day's work is enjoined to be hard laborious work. **day droop**, the sun sets.

178-80. Though our work has been enjoined to be laborious, how can it be so in these delightful valleys? Here let us live in contentment though now fallen from our original innocence and peaceful abundance.

179. The idea is, no labour however hard can be toilsome in a sweet, delightful place like this.

180. Though we cannot get anything without hard labour, though in our fallen condition we have necessarily to labour hard, let us stay here in contentment.

181-2. But her wish was not assented to by Fate. Fate was against her and however much she might wish to stay on there, it had been providentially ordained that she should not. **Subscribed**, assented. This sense occurs in Shakespeare also. The idea is that of signing a document.

182-90. Certain omens plainly indicated that her wish was not to be gratified. Nature gave these ominous indications through or in connection with birds, beasts, and air. The air suddenly darkened after a transient flush of sunshine. The lion rushed down a hill chasing the gentlest pair of forest animals, a hart and a hind. And the eagle swooped down from his aerial flight on two beautiful birds and gave them chase, and the beasts and the birds fled pursued by the lion and the eagle towards the eastern gate of Paradise. And Adam construed this as an ill foreboding.

The *two* birds and the *two* beasts were symbolical of the human couple, and their flying towards the east, of the expulsion of Adam and Eve through the eastern gate of Paradise. See l. 118.

Portents are frequent in all classical literature. In ix. 782-4, Nature "gave signs of woe" and Earth "felt the wound," when Eve ate the fruit. And when Adam followed her—

Earth trembled from her entrails, as a gain
In pangs, and Nature gave a second groan ;
Sky loured, and muttering thunder, some sad drops.
Wept at completing of the mortal sin.

• 182. **signs**, omens, portents. **impressed on**, through, stamped on.

183. **eclipsed**, an eclipse is always an ill omen. Comp. *Lear* i. 2. "These late eclipses of the sun and moon portend no good to us".

185. The bird of Jove, the eagle. **stooped**. 'Stooping' is the name given when a hawk, being upon her wings at the height of her pitch, bendeth violently down to strike the fowl or any other

prey. Hence 'swooping down on the prey.' **aery tour**, aerial flight. Some commentators identify the word *tour*, with the French *tour*, 'the wheel of a bird in flight. Others suppose *tower* and support it by reference to *l'Alleg.* 43, where the lark is said to sing "from his high watch *tower* in the skies."

186. chased two birds with splendid plumage—chased, as appears from *l.* 190, towards the east.

187. **the beast that reigns in woods**, the lion.

188-9. **First hunter then**, now for the first time and among all creatures, to turn a hunter. **brace**, pair of hart and hind. **goodliest** etc., gentlest of all the forest race.

190 **their**, seems to refer to both 'the birds of gayest plume' and 'the gentle brace.'

191-2. Adam saw this and was moved in heart,

193-200 These portents plainly indicate that some further change is in store for us. These are either the pre-indications of God's purpose or meant to warn us against our vain supposition that we have been exempted from the penalty because death has been put off for some days. But who can say for how long and what our life shall be in the meantime; all that we know is that we are doomed to return to the dust whence we were made.

193. **nigh**, very soon. Some change is sure to overtake us ere long.

194. • These silent indications, portents, in nature are a plain enough indication of some impending change.

194. These are *either* the forerunners etc., *or* meant to warn us. **Forerunners**, premonitions. **purpose** concerning some change that is to come on us.

196. **too secure of**, we that feel too sure of; much too confident of. *secure*, overconfident; *security*—overconfidence in *Mach.*, "*security* is mortal's chiefest enemy." From *Lat. se, sine*, without; and *cura*, care. Comp. Ben Jonson, "Men may securely sin but safely never." **discharge from penalty**, exemption or acquittance from the punishment of death. **because** etc., because for some days we stand released or exempted from death. They had expected that the doom would be instantaneous but they found that for some days yet death was not to come on them. Hence in their foolishness they thought that they were exempted from it altogether, they forgot that quittance was no acquittance.' The portents, Adam interprets, might be meant to keep us in mind of ultimate; death.

198. **how long** released from death. **till then**, till death actually takes place.

199. Who knows more than this that we are dust etc.

201-3. What is the meaning of this double flight which we

see, the birds flying before the eagle, the beasts before the lion, and both in the self-same hour and in the self-same direction? This must be an omen or portent of evil.

double object, two sights, two flights.

203-7. What else may be the meaning of the day becoming eclipsed before half its progress is over and a more splendid light than the sunrise appearing yonder on the western sky, over-spreading the blue heavens, slowly coming down on the earth and looking as if fraught with something divine.

It is not necessary to add that the splendour was that of Michael and his heavenly host of flaming cherubim then alighting upon the earth. This descent of Michael may be compared to that of the Attendant Spirit in *Comus*.

204. **mid-course**, noon Why should the day become dark before noon?

205. **orient**, brilliant, splendid (than it naturally is) The contrast is between the splendour of the sunrise in the *east* and the present greater splendour in the *western* cloud. In the morning the sun is not so bright as that bright light in the west. This latter must be an omen. *orient* in Milton often means 'rising,' e. g., the "*orient* sun" 7 (v. 175). **western cloud** indicates that Michael was approaching from the west which is the more fit, as Keightley remarks, because he was to expel Adam and Eve at the opposite side.

206. that draws a radiant white (light) over the blue sky. **draws**, over-spreads with.

207. **something Heavenly**, Adam was not sure whether it was a heavenly personage or what. On nearer view he recognised Michael. That the splendid light was significant of some heavenly purpose or visitation, he will enough divine.

208. **by this time**. **bands** of cherubim.

209. Alighted in Paradise down from a sky of jasper. **a sky of jasper**, i. e., a jasper-coloured sky. Jasper is a precious stone.

211-2. If doubt and fear had not blinded Adam he could have seen that it was not a mere splendid light but a splendid vision of a host of heavenly angels.

apparition, vision, sight. **carnal**, due to sin or unspiritual, fleshly.

213-5. The apparition which Jacob saw in Mahanaim—hosts of angels encamped on the fields before him—was not more glorious than the vision of Michael and the cherubim which appeared to Adam.

The allusion is to *Gen* xxii. 1-2, "And Jacob went on his way, and the angels of god met him. And Jacob said when he saw them, this is God's host: and he called the name of that place Mahanaim

Mahanaim—hosts or camps. **pavilioned**, encamped, studded as with the pavilions or tents of the angels. **guardians bright, flaming angels.**

216-20. Nor than this was that other vision more glorious which appeared to Elisha and his servant when the mountain in Dothan flamed with a heavenly host came down to help him against the king of Syria who had secretly and like an assassin sent a huge host to take Elisha by surprise.

The allusion is to *2 Kings* vi. 13-17. A king of Syria invaded Israel and when told that Elisha the prophet had the king of Israel under his protection, sent "horses and chariots and a great host" to fetch him. The servant of the Prophet was much bewildered as to how his master could save himself when "Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha."

216. **flaming** with "the horses and chariots of fire" (see above); "covered", as it were, "with a camp of fire."

218. Against the king of Syria in defence of Elisha.

219. **one man**, Elisha the prophet. **levied**, set afoot. 'To levy war' was a technical legal term.

220. **unproclaimed**, secret, and therefore 'like an assassin.'

The princely Hierarch, the magnificent Archangel. 'Hierarchy' was in mediaeval Christianity the order or rank of the angels. A hierarch was thus—a heavenly being. In v. 468, Raphael is called by this name.

221. Left his heavenly host there in their bright array.

223-4. Took his way towards the covert or hiding-place where Adam sheltered himself against the approach of the archangel. **Not unperceived**, noticed.

226-37. Eve, now we may expect great tidings from Heaven which will either end us or impose new laws on us. For I perceive from out yon cloud that hangs over the hill, a heavenly personage alighting and by his gait I infer that he is no mean one but an archangel, a heavenly hierarch. There is a majesty about him which does not inspire terror nor tempts me to treat him with confidence as about Raphael, but a majesty which is solemn and sublime. I must not offend him. I must meet him with reverence. It is not meet that thou shouldst be here.

227. **of us will soon determine**, will soon make an end of us. So in ii. 330, "War hath *determined* us, and foiled."

228. **observed** by us, binding on us. **desory**, see at a distance.

229. **veils**, hangs like a veil over.

230-3. one of etc, a heavenly angel. **by his gait** etc., such a majesty is about his motions and movements that I take him to be no mean one but a potentate, one of the Thrones above. Much stress is often laid by Milton on "the gait". Comp. iv, 870, "by his gait And fierce demeanour seems the Prince of Hell"; viii. 487, "grace was in all her steps"; ix. 389, "but Delila's self; in gait surpassed and goddess-like deport"; *Il Pens.* "musing gait." Comp. also *King Lear*, v. 3, "Methought thy very gait did prophesy royal nobleness": and *The Princess*, "she moves A Samian Here rises."

Potentate's Thrones, are denominations of angels according to the mediaeval hierarchy. The meaning is he must be no mean one but one of the highest rank of angels.

invests, clothes. Comp. *Psalms* 93, "he is apparelled with majesty."

coming, *i.e.*, as he comes, his very motions or movements.

233. **not terrible**, the majesty about him is not awe-inspiring.

234. **sociably mild**, so mild as to invite free association with him and confidence in him. **Raphael** was called in v. 221, "the sociable spirit." **confide**, treat him with familiar confidence.

239-40. He came not as an archangel but in the likeness of a man coming to meet a man. He had divested himself of his heavenly appearance.

240-4. Over his bright shape he put a military dress of purple livelier than any purple from Meliboea or that of Tyre worn in times of peace by kings and heroes of old. The garment was variegated with the many-coloured hues of the rainbow.

lucid arms, bright, brilliant body.

241. **flowed** a military uniform of purple colour.

242. **Livelier**, that is, the purple was more vivid or lively than that of Meliboea, a city in Thessaly once noted for a very purple dye manufactured there.

the grain of Sarra, *i.e.* livelier than the Tyrian purple. Sarra was an old name of Tyre, perhaps from the *Sar*, a shellfish whence a brilliant purple dye was made there. **grain**, "now generally meaning texture, fibre, structure, more frequently in the old poets meant 'colour'—nay, one variety of colour. *Granum*, in Latin, seed, had come to be a special designation for the red dye *coccum*, consisting of the granular or seed-like dried bodies of certain insect collected from the tree in Spain and other Mediterranean countries. It was also called *hermes*, from a Persian word meaning "worm" or "insect" (comp. Sanscrit *krimi*); whence our *carmine* and *crimson*. From distinct "red" or 'crimson', however, the word *grain* seems to have been extended to include all fast or durable colours of a red or

purple order, if not other colours" (Masson). Comp. v. 285, "sky-tinctured *grain*"; and *Il Pens.* 33, "All in a robe of darkest *grain*."

244. The 'purple' was the colour of peace, as 'red' of war. Iris, the goddess of the rainbow, had *dipt* into the colours of the rainbow, *the woof*, texture of garment. This is a poetical way of saying that the robe was as splendid and brilliant as the variegated hues of the rainbow. So in *Comus* 83, the Attendant Spirit describes his "Sky-ropes spun out of Iris' woof". woof=what is woven.

245-6. The brilliant helmet taken off from his head showed that he was in early manhood, just where youth ended and manhood began.

starry, studded with jewels like stars. **helm**, helmet **unbuckled**, loosened, taken off. **prime in manhood**, *i.e.* in prime or early manhood.

246-8. By his side hang from a shining belt the sword with which he had driven Satan out of heaven through chaos into Hell, and in his hand shone the spear.

a glistering zodiac, a shining girdle. This seems to me to be the meaning. I explain *As* as meaning the same as it does in i. 239; *i.e.* he came *as* a man, with a sword hanging *as* though from a girdle by his side. Verity, however, explains "as though it were one of the constellations contained in the zodiac—an allusion to the flashing of the sword." This is rather far-fetched. **dire dread**, the object of Satan's terror. It was with this sword that Michael had attacked and wounded Satan. See vi. 320ff. There is an instance of Zeugma here: the sword *hang* but the spear *was* or *shone*.

249-50. *He*, Michael, like a king, kept up 'his *state* or stately bearing, and *inclined not*, did not bow to Adam in answer to Adam's bow; but thus declared the object of his visit.

251. God's high commands may be delivered at once (without, he means to say, any apology on his part by way of palliating the peremptory character of his message).

252-7. It is fortunate for thee that thy prayers have been heard by God and the sentence of death which should have been immediately executed on thee put off for many a long day yet to come—these days of life God has granted to thee out of His mercy so that thou mayst repent and with many good deeds cover and atone for the single act of disobedience done by thee.

252. **Sufficient**, let it be sufficient or fortunate for thee. This is a sufficient recompense to thee for the loss of Paradise thou wilt ere long undergo.

253. Exactly at that moment due when thou didst transgress which should have been executed then.

254. **Defeated**, *i.e.*, 'sufficient that Death has been defeated. **defeated of his seizure**, deprived of his prey.

255. **given** etc, these many days that death has been put off being given to thee out of God's grace or mercy.

257. Mayst, *cover*, extenuate one bad deed by many deeds well done.

257-60. If thou canst do many good deeds in extenuation of that one bad deed, God may be satisfied with thee and save thee altogether from the power of death. But God does not permit that thou shouldst stay longer in this Paradise.

257. **then**, when thou hast covered that bad deed by many good ones.

258. Release thee altogether from the power of death. **rapacious claim**, ail-devouring, hunger, greedy sway.

260-2. Repeated almost *verbatim* from ll. 96-8. This exact delivery of the divine injunctions has a precedent in Homer where the words of Zeus are so delivered by the Dream to Agamemnon.

263-5. Adam mortified at these tidings stood in a chill paroxysm of sorrow that paralysed all his senses. **Heart-strook**, see on x, 413, wounded at heart, mortified. **gripe**, seizure, fit Comp *Romeo*. iv. 5. 128. "when griping grief the heart doth wound," bound, paralysed rendered dull and inactive.

265-7 Eve who though herself unseen had heard all, now lamented loudly and thus betrayed the place where she was concealed. **audible**, loud. **Discovered**, revealed betrayed; retire, retreat, concealment. See l. 237; used as a noun also by Shakespeare and Spenser and by Milton in *Comus* l. 376.

268. This expulsion from Paradise is a stroke of calamity worse than the stroke of death. of *i. e.* 'the stroke of'

270. **native soil**, Eve may well speak of Eden as her *native* home for she was created there whereas Adam was made elsewhere and put in Paradise. See vii 537; also viii. 300 ff.

271. **Gods** in the plural always means 'angels' in *Par. Lost*.

272-3 the time granted *as* a respite from that day which is to be the day of death to us both. **respice**, temporary suspension of the execution of a sentence or a criminal. **mortal**, fatal, deadly.

275-6. visited by me both early in the morning and at evening. **visitation** visit: here the object of her visit, the flowers.

bred up, reared.

278-9. When I am gone who shall tend these plants and nurse them so as to make them grow tall, arrange them in order, or water them with sweet water from the spring?

rear ye to the sun, tend ye so as to make ye grow tall as aspiring to reach the sky. **rank set in order**. **tribes** rows of plants. **water thee from with water from**. **ambrosial**, sweet smelling.

'Ambrosia' was the food of the gods ; hence anything supremely sweet either to taste or smell.

280. nuptial bower, comp. viii. 510. Adam says, "To the nuptial bower I led her blushing like the Morn."

281. With all manner of flower beautiful to see and sweet to smell.

282-4. Where shall I wander down out of Paradise, into what lower world dark and dismal in comparison with this lovely garden ? to, compared to, in comparison with. this garden of Eden.

284-5. We who are accustomed to the sweet life of Paradise, how shall we live elsewhere ? Less pure, more gross.

286. the Angel Michael.

287-9. Give up in patience this Paradise which thou hast deservedly lost by thy transgression. Do not foolishly aspire to possess that which is not lawfully thine. over-fond, foolish.

290-2. But thou shalt not go alone. Thy husband goes with thee. Thou art bound to follow him. Where he lives there is thy home. Other home thou hast none. Comp. xii. 614-9.

293-5. By this time Adam having recovered his damped or depressed heart and feeling his spirits that had left him returning to him, thus addressed these humble words to Michael. damp, depression. scattered, put to flight, made to leave him, by the sentence of banishment proclaimed by Michael.

296-300. Celestial angel whoever thou be, whether one of the Thrones or one of those who are regarded as the highest of the angels—for one so magnificent, so royal in shape must be a prince above princes—thou hast gently conveyed the message to us which otherwise, *i. e.*, if the sternness of it had not been palliated in thy delivery of it, would have bitterly wounded our feelings and the execution of it, our actual banishment, would have put an end to us.

296-7. whether etc., the allusion is to the Hierarchy so often referred to before. Whether he was one of the Thrones or one of those who are regarded as the highest. These latter are the Seraphim: such of shape, one of such a royal shape.

298. Prince of Princes, a king of kings one of the highest of angels.

299-300. else, *i. e.*, is not gently delivered ;—if the stern message had been sternly delivered. might etc, would have wounded us in the mere recital of it and in the doing or execution of it, put an end to us.

300-7. Thy tidings bring all the sorrow and mortification that we in our weakness could bear—all perhaps comprised in our expulsion from Paradise this happy home of ours, familiar to us and

thus in our present state of dejection our only source of consolation. But we must leave this place and be thrown upon a world that, not knowing us and being not known to us, must appear to us desolate and unkind.

300-2. What of sorrow etc., that our frailty can sustain—*i. e.*, all that it is possible for us to bear. tidings, news. bring to our heart.

304. Recess, retreat, home. left after all our joys are gone.

307. Not etc., is put in contrast to 'Familiar' of l. 305. Paradise was familiar to us and therefore hospitable—all other places unknown to us and not knowing us will necessarily appear or seem inhospitable.

307-14. If it were possible by incessant prayers to melt the Divinity, I would not cease offering them up. But I know prayer against his peremptory orders are as futile as the wind which being blown upon only blows back on the breather suffocating him. I must therefore perforce yield to his high decree.

308. to change the will, to alter the high decree.

309. can, knows or is able to do. all things can, is almighty, powerful in all things, in all respects, 'Can' was not then, as now, merely an auxiliary. Shakespeare has, "all I *can* is nothing."

310. weary him, tire him out. Comp. *Luke xviii.* 5, "lest she wear me out by her continual coming." assiduour cries, incessant prayers.

312. no more avails, is no more effective. breathe against blowing upon.

313. Which comes back stifling the breather. stifling choking.

315-7. This greatly distresses me that, expelled from Paradise, I shall not only not see the face of God any more but shall also lose the sight of those places that are associated with his blessed presence. Perhaps 'countenance' here does not mean 'favour' but as Adam goes on to explain 'the blessed association of god with the sights and sounds of Paradise'; his "bright appearances." (l. 329).

deprived, *i. e.*, I shall be deprived of.

317-22. As long as I was permitted to stay here, I would visit with due devotion the places where God was pleased to manifest his presence to me. So that I might say to my sons, 'Here stood God on this mountain, here under this tree I saw him, here among these pines I heard his voice and here by this fountain I enjoyed sweet converse with him?'

318. With worship, with devotion, with prayers. by, after. vantage, was pleased. See note on the word in Bk. X.

319. To manifest his Divine Presence.

323-7. In every such place where God manifested himself I might set up an altar of grass or a shining stone from the river serving to remind me of him and as a memorial of god's presence to my posterity, and on these altars I would burn incense and bring my heart-offerings of fruits and flowers in worship of God.

323. So many, as many as there were different places associated with the divine presence. grateful, pleasing, or in gratitude to god. rear, raise.

324. pile up as an altar. stone of lustre, bright stone.

325-6. memory to me; monument to my children; reminding me of god's presence and serving as a memorial to them. To him the altars would be a source of personal knowledge or recollection; to them of historical association.

327. gums, incense.

328-9. In the world below I shall not see his face nor find any place associated with his blessed footsteps.

328. nether world, Eve calls it "lower world" (l. 283). The fact is Eden stood upon a hill,—the world lay below at its foot.

330-3. For though I once fled before his anger, yet pardoned by him and granted a long life and a long progeny,—though I cannot see the full radiance of his glory I gladly see the fringe of it; though I cannot worship him face to face I adore his footsteps far away. (But even of this Adam is afraid he would be bereft in the nether world).

330 him angry, his anger. See x. ll. 97-101. recalled etc. pardoned by God and granted a long life and a long generation o, children. Adam had apprehended that death would end him by a single stroke but he found that God out of his mercy had granted him a long life and a progeny.

332-3. though but, though I cannot see him face to face, I am glad only to see "the utmost skirts of his glory"; though I cannot adore his very feet, yet I can do it from far away. utmost skirts, fringe, faint radiance. far off, though he no more condescends to come to me or suffers me to go and offer worship at his very feet. The idea is from *Exod.* xxxiii. 23.

334. with regard benign, with kind consideration for his feelings, in a genial attitude.

335-8. Adam, thou art mistaken in thinking that God lives in Paradise alone. All heaven, all earth, all creatures that live in land, sea, or air.—are his; they are kept alive by him. He pervades all things. He is always present everywhere.

336. this rock on which stood Eden. his omnipresence Fills, he pervades, is always present.

337. kind, species, thing.

338. Fomented and warmed, *i. e.* kept alive, by his virtual, efficacious, power. In this sense we use not 'virtual' but 'virtuous'; comp. *II Pens* 113, "the *virtuous* ring." God breathed upon all things, and his breath is now the life of all things.

339-42. It was a great gift that God gave thee the rule over and possession of this earth. Do not think that He has kept himself confined to this narrow realm of Paradise.

The argument seems to be this. He did not give thee this Paradise merely but the entire earth; and he did not leave his gift imperfect by confining himself to one place but permeated all.

339. to possess and rule, is a Latinism.

340. No despicable, no mean but a magnificent. surmise not, do not think.

342. Paradise was the name of the whole realm of which the garden of Eden was a part.

342-6. Paradise would have been the central seat of thy government commensurate with all the earth. Thy generations would have spread out over the earth, and at times flocked hither from all quarters of the globe to celebrate and worship thee their great progenitor.

343. capital seat, the metropolis of thy universal empire. spread out over the earth.

345. ends, quarters, regions. celebrate, praise. reverence, adore.

347-48. brought down, being expelled out of Paradise to dwell in the lower or nether world. even ground, on the same level. There is a side-reference to the physical height of the hill on which his capital would have stood.—His physical and his moral pre-eminence both were lost at the same instant. He would thenceforth live with sinful men as the first of the sinners and therefore the worst.

349-54. But believe that God is everywhere—he is as much in 'the lower world,' in the valleys and plains as in this rock. And his face or favour will express or manifest many a sign of his presence always following thee wherever thou mayst go, always encompassing and protecting thee with beneficent and fatherly affection, and manifest too his divine footsteps everywhere.

350. alike, equally present everywhere.

351-4. The construction seems to be: 'and his face will express many a sign' etc.

express, show, give proof of. 'Will' is to be supplied before it from l. 350. face is almost equal to 'favour' here. following, revealing itself to thee wherever thou mayst go. compassing, surrounding. the tract divine, the impressions of his divine footsteps: referring to l. 329.

355-8 Which etc and that thou mayst believe this that God will be present everywhere with thee and mayst also be confirmed in this faith. The very fact that the angel was sent to reveal the future, was almost a covenant on the part of God as to his being present everywhere and at all times with the race of Man—"his supernal grace contending with the sinfulness of men. come, happen.

358-66. In this vision of the future thou shalt find good mixed with bad—the redeeming grace of God contending with the sinfulness of man. Thus learn to be patient, to be sober in thy joys and sorrows and by sobriety be prepared to bear with calmness both prosperity and adversity. So shalt thou live thy life with success—so also shalt thou be duly prepared to meet death when it actually comes.

359 supernal celestial, heavenly contending, grappling. The idea is the grace of God going out to save man estranging himself from God by plunging more and more into sin and thus falling further and further away from God.

360. thereby to learp from this vision of the future sinful man ever an object of pity and pardon to God.

361-2. True patience patience to moderate excess of joy with fear of God's wrath deserved for sins and to bear sorrow with piety or reverence towards God for his saving grace. temper, moderate, season. inued by moderation, trained accustomed by sobriety of feelings.

363. To bear either state—prosperity or adversity—with equal calmness of spirit.

366. mortal passage, death : passage from this life to that which is to come. So in *Comus*, "mortal change."

367. drenched, wetted moistened so as to induce sleep.

368. Thou awakest to *foresight i. e.* to a vision of the future.

368. The allusion is to the creation of Eve described in viii. 452-77. Adam was asleep when the rib was taken out of him. He saw in dream that it was "formed and fashioned" into "a creature, Man-like, but different sex." to life was formed, was formed into a living creature.

371-6. Lead me, good angel, I follow thee wherever thou mayst direct me. I submit myself to the will of God howsoever I may be punished by him. I turn myself to the evil that is to come arming myself to vanquish it by suffering and to attain rest, if possible, by faithful labour.

371. follow thee, in the path etc.

372. submit, surrender myself.

373. chastening, punishing.

374. obvious, exposed, ready to meet the evil. Cf. vi. 69.

'obvious hill' (*i. e.* one lying in the way); viii 504, "not *obvious*, not *obtrusive*." **arming** either 'myself or 'my breast. **overcome**, the evil.

375. **From labour won** *i. e.* won from labour, won by faithful and hard labour.

376. If it be possible for me to attain such rest.

379. **the visions of God**, *i. e.* sent by God. Milton remembers *Ezek* xl 2, "In the visions of God brought he me into the land of Israel, and set me upon a very high mountain." See on xii 121 and 611.

Keightley remarks, "As Milton represents the earth as globular what follows is physically impossible. It might have been more judicious to have represented the whole as in a vision."

379. **clearest ken** amplest view.

380. Lay stretched out to the amplest reach of prospect *i. e.* to the broadest sweep of vision. In simple English, from that hill the eye roamed over the largest tract of the world.

381-84. The allusion is to the fact that after the 40 days of fasting and praying in the wilderness were over, Jesus was led by Satan upon a lofty hill and promised the monarchy of all the world that it commanded if he yielded himself to the Devil. See *Luke* iv. 1-13. The name of the hill is not given in the Bible. In *Par*, *Reg* Milton identifies it with Mount Niphates in Armenia. This hill was not higher than the one to which Michael now conducted Adam. It was not "wider looking abroad." that is, it did not command such a wide prospect as the present hill. Jesus was set on the hill by Satan for a *different cause*: it was for tempting him to do evil different far from the object with which Michael now led Adam on a hill. **the Tempter** Satan. **our Second Adam**, Jesus, the spiritual progenitor of mankind as Adam was their physical progenitor. See on x. 183.

385-411. In the splendid geographical survey remarkable both as an evidence of Milton's accurate geographical memory and his skill in the use of proper names, there may be noticed a certain order:—

In ll. 387-95, the eye sweeps over Asia: Africa comes next in ll. 396-404. Europe is dismissed rapidly in ll. 405-6. Ll. 406-11 range to America.

385. **command**, sweep over.

387-96. His eye swept over the region called Tartary singling out the site of Changhis Khan's future empire of *Cambalu* in Cathay and that of Timur's future camp of *Samarcand* north of the Oxus. It then stretched to China represented by *Pagun* the seat of their Kings. Thence it returns by the Indian south, selecting *Agra* and *Lahore*, celebrated cities of the Mogal Emperors, and glances

as far south as the *Golden Chersonese* or the peninsula of Malacca. It then concludes by taking note of the west of the continent, noticing Persia with its successive capitals of *Ecbaton* and *Ispahan*, Russia with its capital *Muscow*,* and Turkey with its capital *Byzantium* or Constantinople.

387-8. *destined, i. e.* destined to be in the future the walls or boundaries of the kingdom of the Khan of Cathay with its capital at Cambalu. Strictly Cambalu is identical with Pekin, the capital of modern China, and Cathay with China. But Milton (and others) think otherwise. He has made Cambalu, the seat of the *Can, i. e.* Khan of Cathay, a different place altogether. See on Bk. X.

389. Somarcand in central Asia, north of the river Oxus, once the capital of Timur's empire. *Temur*, Timur, called also Tamerlane, the notorious Mogul chieftain.

393. *Paquin*, Pekin, capital of China. *Sinaean*, are the Chinese. The word is a corruption of *Tsin*, the title of the line of Kings who gave name to the country; *Tsina* or China.

391. Agra and Lahore, are taken as representative of India as Pekin of China.

392. the *Golden Chersonese*, the peninsula of Malacca and the Birman empire.

393-4. *Ecbatan* and *Ispahan* have been successively the summer as *Susa* was the winter residence of the Persian Kings about 330 BC. :—about 1586, the celebrated Shah Abbas the Great transferred the seat to *Ispahan*. •

394-5. *i. e.* where in Muscow the Tsar of Russia sat or had his seat. Muscow was "considered as belonging to Asia in the early part of the 17th cent. and so included in the maps of Asia of that period" (*Masson*).

395-6. Or the Sultan, Turchestan-born, sat in Bizance. The founders of the Ottoman empire came originally from Turchestan, *i. e.* central Asia; hence the Sultan is called "Turchestan-born. *Bizance*, Byzantium, Constantinople.

396-404. The vision now turns to Africa. Here Adam first saw the empire of Abyssinia, up to its extreme northern part verging on the Red sea called Eroc. Then he saw the smaller maritime kingdoms of the east coast,—Mombaza, Quiloa, Melinda, and Sofala. Then the eye went round the Cape of Good Hope and reached Congo and Angola, kingdoms on the West coast; and thence, by the Niger, it reached Mount Atlas with the Barbary states of Northern Africa, once included in the dominions of Al-Mansur,—in which are the towns or divisions called Fez, Sus, Morocco, Algiers, and Tremisen. Thus Adam had a complete view of the entire continent of Africa.

396. nor etc, nor could he fail to see.

397-8. The empire of Negus is that of Abyssinia of which the ruler is called 'Negus' in the native Ethiopic dialect. It was his hereditary title. utmost, northernmost. port on the Red sea. Brooco, now written *Arkecho*, or Harkikoo. It forms the extreme north-east boundary of the Abyssinian empire.

the less maritime kings, the smaller kingdoms on the sea-coast. These are named in the next line.

399. Mombaza and Melinda lie close to each other on the coast of Zanguebar. Quiloa is a good way 'south of them and Sofala still further south, in 'Monamatapa. "These places, on the east side of Africa, first became known to Europe by the voyage of Vasco di Gama, and the poetry of Camoens has given them lasting celebrity" (*Keightley*.)

400. Sofala (thought ophir.) The reference is to *1 kings* ix. 28, "And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon." The question has been asked where is this Ophir? Purchas and others thought Sofala to be Ophir, "from the resemblance of the names and because gold was obtained at Sofala." But *gen. x.* 29, leaves no doubt that Ophir was Ofin, on the coast of Oman, in Arabia So the identification of the two cities was a wrong one.

401. Congo and Angola are on the west coast of Africa, and parallel with Zanguebar. south, *not* of Sofala, but in the, mainland of Africa.

402. thence, still keeping to the west coast. Niger flood, the river Niger, one of the three great rivers of Africa. Atlas mount, a range in Northern Africa. The vision moved on along the western coast from the Niger to the range of mountains in the north. So it began from the north-east, rounded the Cape and came back to the north-west.

403-4. The tract lying between the Niger and Mount. Atlas comprised these kingdoms. This is the import of the language as it is here—but really all these places lie north of the Atlas range. They form the country vaguely called *Barbary*.

Almansor or Al-Mansur, "the victorious", a calif of Bagded. His dominions roughly coincided with Barbary, *i. e.* the north-west and a great part of the north coast of Africa.

Fez and Morocco are on the Atlantic. Algiers, Susa and Tremisen on the Mediterranean coast. Sus or Susa is now Tunis.

405-6. Adam's eye glanced over Europe as "concentrated-all-in all in Rome" (*Masson*), Rome being taken as the type of European power and grandeur.

406-11. The vision now turns to America. Adam saw more in a trance than actually Mexico, the capital of Montezuma Cusco

in Peru, the more magnificent capital of Atabalipa, and that great city in Guiana which the Spaniards longed to reach and named the city of gold.

406. **in spirit**, "not with his eyes, because America was on the opposite side of the globe" (*Newton*.)

407. **the seat** etc., the capital of Montezuma, who was conquered by Cortez.

408. **Cusco**, *i. e.* Cuzco in the centre of Peru :—the last native ruler of it was Atabalipa, conquered by Pizarro.

409-11. That great city in Guiana which the Spaniards called 'the golden'. **yet unspoiled**, *i. e.* "not yet reached and plundered, like Mexico and Peru by Europeans" (*Keightley*.) **Guiana** lying between the Amazon and the Orinoco. **great city**, called Manoa believed to be a city of gold because the early Spanish adventures reported that they had seen its roofs and walls to be made of precious metals. **Geryon's sons**, the Spaniards, called after Geryon, a legendary Spanish King whose oxen Hercules is said to have carried off. **El Dorado**, the city of gold, an imaginary city of fabulous wealth.

411-6. The eating of the fruit of the forbidden tree had far from giving Adam clearer vision, only put a film over it. Michael now took it off to let him see more noble sights, then purged his eyes with euphrasy and rue, and dropped three drops on them from the fountain of life.

In these lines Milton was perhaps remembering how by the use of specifics he had hoped to strengthen his fading eyesight but only damaged it more.

411-6. **nobler sights**, for details see ll. 423-8.

412. **Newton** has pointed out that Michael does the same service for Godfrey in *Jerusalem Delivered*. **the film**, the skin or membrane obstructing vision.

413. Which (film) had been bred in his eyes by that false fruit which had promised to give him a clearer eyesight. The reference is to IX. 705-8,

"in the day

Ye eat thereof, your eyes that seem so clear,
Yet are but dim, shall perfectly be then
Opened and cleared.

414. The old herbalists maintain that both the euphrasy and the rue had the virtue of purging the eyes. euphrasy, popularly called 'eye-bright', was supposed to have a specific effect in clearing the sight. It is still prescribed by Homœopaths. rue had also the same power. It is called "the herb of grace" as in *Richard II* and *Hamlet*, perhaps for its medicinal virtues, also perhaps from a fancied connection with rue, to repent.

415. **The visual nerve**, the eye ; more properly very delicate nerves connected with the lenses carrying sensations to the brain.

416. Dropt three drops from the well of life. The virtue of the water of this well seems to have been to induce physical sleep so as to make the mind capable of receiving visions. Perhaps it was with a few drops of this well that Michael had drenched the eyes of Eve in l. 367. A reminiscence of *Psalm xxxvi* 9, "with thee is the fountain of life : In thy light shall we see light."

417-20. So deeply these drops affected his system even to the extent of shutting his mental vision that Adam fell down in a profound slumber and all his body and mind were entranced.

417. So deeply these drops penetrated his system.

418. Even to the extent of effecting his mental vision. **seat**, region, faculty. In III. 51-55 Milton contrasts the sight of the eyes with that of the mind.

419. **enforced** etc., induced to sleep by virtue of those drops.

422. *i. e.* recalled his entranced senses to attend to the vision which he now deployed before him.

423-8. Adam, now see the effect of thy crime upon thy progeny. They had never sinned as thou hast—they never touched the forbidden tree or conspired against God with the serpent—yet are corrupted by thy original sin and from their corrupt nature, corrupt on thy account, commit deeds more heinous even than thine.

424. **thy original crime**, the sin originally or in the first instance committed by thee wherewith thy whole race is by derivation tainted.

425. Some of thy race yet to be born.

427. **sinned thy sin**, sinned as thou hast done, or sinned by disobeying God as thou hast done.

428. From thee they inherit corruption and this original corruption of their nature shall lead them to commit sins more heinous still than thine, *i. e.*, murder, etc.

429 ff. The story of Cain and Abel told in *Gen.* iv. 2-8.

They were brothers, sons of Adam and Eve, Cain elder of the two. Abel was a keeper of sheep ; Cain was a tiller of the ground. In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering : but unto Cain and to his offering he had not respect. And Cain was wrath, and his countenance fell. And the Lord said unto Cain, why art thou wrath ? And why is thy countenance fallen ? And it came to pass, when they were in the field, that Cain rose up against Abel and slew him.

429-33. The part of the field which was arable and tilth and had on it newly reaped sheaves of corn, was Cain's ; and the other part with sheep-walks and sheep-folds in it, was Abel's. In the midst stood like a boundary mark a rude altar made of a heaped sward. **arable**, fit for tillage. **tilth**, tilled land. **Rustic**, rude, rural. **sord**, sward, turf. It is a dialectic form of 'sward'. 'greene-sord' occurs in Shakespeare.

433-6. The sweaty reaper was Cain who brought to the altar an offering of the first fruits of his tillage, namely, the ripe and the unripe ears of corn, without taking care to pick out the good from the bad. **ear** of corn. **green**, unripe. **yellow**, ripe. **unculled**, without the unripe being picked out from the ripe, *i.e.* as the ears came to hand.

436-440. The shepherd who came next was Abel. He was more meek than Cain. He came with his offering consisting of the best and choicest firstlings of his flocks and sacrificed them on the wood of the altar, scattered incense on the entrails and the fat, and performed duly all other rites connected therewith.

439. **inwards** of the sheep, the entrails, the interior parts.

430. **cleft wood** of the altar.

441-3. A sudden fire from heaven consumed his offering sending up a most agreeable steam. But as Cain's offerings were not sincere no sign of divine acceptance was vouchsafed to them.

A fire from heaven is in the Bible spoken of as a sign of divine acceptance of an offering. Thus Gidno's in *Judges VI. 21* were consumed by a fire out of the rock ; Elija's in *1 Kings xviii 38*. "Then the fire of the Lord fell, and consumed the burnt offering, and the wood" etc. **nimble glance**, quick stroke. **grateful steam**, agreeable fume.

444 7. Since his offerings were not accepted, Cain was much wrath at heart, and as the two were talking together, he smote Abel with a stone on his diaphragm and killed him. He fell, groaned heavily and wallowed in the blood shed profusely.

444. **he**, Cain. **inly**, in mind.

445. **midriff**, diaphragm, the thin membrane that separates the chest from the abdomen.

447. Groaned and gasped till the soul left his body. **effused**, poured out ; *i.e.* with blood poured out gushingly.

451. **well**, sincerely and with all due rites.

452. Is this, a violent death, the reward he gets for his sincere reverence and innocent soul-worship.

453. **moved**, touched at heart.

454. **These two**, Cain and Abel.

455. **The unjust**, Cain. **the just**, Abel.

456. for, on account of.

457. fact, deed; comp. 'in fact of arms.

458-60. Though on the earth Abel rolls in his own blood and the dust, the bloody murder committed by Cain shall not go unavenged by god nor shall the faith of Abel proved and tested lose its reward in heaven. approved, proved and tried, See on x. 31.

our sire Adam,

462. have I etc., is this what is called death. way, manner.

465. Horrible even to think of, how horrible must death be to feel it actually.

486-70. This is the first occurrence of death in the case of man, and one out of the many shapes that death takes. Death has many dismal ways all leading to his hedious cave. The cave is terrible at the entrance but perhaps not so within. That is to say the appearance or thought of death is terrible but not the fact itself. This is a truth which many have borne testimony to. See particularly Lubbock's *Peace and Happiness* chap. XI.

469. The 'cave of death' is a common poetic imagery. all, all the ways are.

470. The cave of death is more terrible to the sense of sight from without than from within. Death is more horrible as a thought or conception than in its actuality.

471-7. Some (like Abel) shall die suddenly of fire, flood or famine. Many more shall die of dire diseases brought on by intemperance in eating and drinking. A monstrous crew of these diseases shall now appear to our sight so that you may know how wretched will be the consequences on man of Eve's one act of intemperate craving for the forbidden fruit. The original sin of Eve—her total want of abstinence—shall taint and corrupt with fatal issue the whole race of mankind on the earth.

472. which, i.e. which intemperance in meat and drink.

476. inabstinence, intemperance. In this matter of temperance Milton was extremely strict, and has given us a few emphatic exhortations—in *Comus* and elsewhere. Comp. *Il Pens.*, "Spare Fast that with the gods doth diet".

478. noisome, foul, full of pestilent vapours.

* 471-89. This is the vision of a hospital full of all manner of sick persons.

479. lazar-house, hospital. Properly a house for lazars or lepers. All persons suffering from boils or ulcers were called lazars in Milton's days from Lazerus whose story is told in *Luke* xvi. 20. See in Macaulay's *Essay on Milton* a comparison all to Milton's advantage between this lazar-house and the last ward of Malebolge in Dante's *Inferno*.

481-2. All sufferers from diseases in which there are ghastly convulsions, or excruciating torture, agonizing qualms or shaking-fits which either sicken the heart or are due to deranged heart.

all feverous kinds, all kinds of fever.

483-4. **epilepsy** is a disease of the nervous system manifested by recurring attacks of sudden insensibility or impairment of consciousness, commonly accompanied by peculiar convulsive seizures.

catarrhs, fluid discharges from inflamed mucous membranes.

Intestine stone, stone^s in the bladder or intestine. These lines wanting in the First were inserted in the second edition.

485-7. **Demoniac phrezy**, devellish possession. **moping melancholy**, hypocondria. **moping**, dismal, gloomy. **moon-struck madness**, lunacy. So called because it was supposed to be due to the changes of the moon affecting persons peculiarly constituted. Notice that devellish possession and gloomy melancholy, are here distinguished from lunacy.

pinning atrophy, a disease that by preventing the body from receiving due nourishment from food, emaciates and wastes it. The word itself means 'a wasting disease'.

marasmus, a wasting consumptive fever. **pestilence**, plague, cholera, etc.

Dropsies, a disease in which water accumulates in the abdomen and elsewhere and ultimately terminates fatally by interfering with the action of the heart. **joint-racking rheumes**, rheumatism that racks or tortures the joints.

489-93. Most woefully the sick tossed about there and most deeply they groaned. Despair was their sole dismal nurse. Death shook his dart over them. They prayed that it might alight putting an end to them and to their woes but inspite of all their importunities death would not strike.

490. Despair attended and nursed the sick and hurried from couch to couch—that is, failed not in visiting each and all. In simple English, they were all overwhelmed with soul-racking despair.

491-3. Death shook his dirt triumphantly over them but though invoked and importuned as their sole hope and beneficit at that moment of excruciating agonies, delayed to strike thereby prolonging their wretched existence in interminable woe.

494-5. **deform**, unsightly, hideous. From Lat. *de formis*. Comp. II. 706, "So speaking and so threatening, grew tenfold more dreadful and *deform*".

what heart of rock, *i. e.*, no heart even though it should be as hard as a rock.

dry-eyed, without shedding tears.

495-9. Adam could not behold the sight without tears but he wept though not born of woman. Pity over-whelmed him and made him shed tears for some time. But firmer thoughts soon came back and restrained his excessive sensibility or delicacy of feeling; and he thus spoke again though hardly with distinctly-articulated words.

496-7. The two expressions "not of woman born" and "His best of man", seem to be echoes from *Macbeth*. The idea is that it is proper only for one who is born of woman and thus with the natural delicacy of feeling common to womankind to shed tears out of an excess of sensibility. Adam was not born of woman and should have been free from such excess. **quelled**, overwhelmed, overcame.

His best of man, the best, most susceptible, delicate portion of his manhood or manly heart.

498. **A space**, for a while. **firmer**, more manly. **excess** of grief or sentiment.

499. With words almost choked by his tears—with scarcely strength enough in him to recover speech. **plaint**, lamentation.

500-2. Wretched is the race of mankind degraded thus low and doomed to such a miserable condition of life. Much better is it that mankind should never come to live at all.

500. Adam is addressing the yet imaginary species of 'humanity to be born of him. **fall**, wretched state.

502. It is better that mankind should end before birth,—i. e. never come to live at all.

503. **wrested**, taken away by force, most painfully as under compulsion.

504. It cannot properly be said that life was *given* to us for we did **not** ask for it—it was rather thrust on us unasked.

504-7. If we could then have known what we received along with life, we might either have declined to take it or beg to be relieved of it soon thus departing in peace. We were given no choice in the matter—it seems that life with all its endless train of miseries was thrust on us as an evil we neither asked for nor could get rid of.

50. **What we receive**, what a wretchedness the gift of life implied.

506. **lay it down**, permission to give it up, leave to die.

507-11. Can it be that man who was created in the likeness of his Maker, and made so beautiful and upright, though now found defective, should under excruciating tortures of various physical infirmities be reduced to such a wretched and inhuman plight,

reduced to such woeful disfiguration under pitiless and racking pains ?

508. This is from *Gen. i. 26*, "And God said, let us make Man in our own image, after our likeness."

509. **erect**, upright : in a moral sense, as in i. 679, "Mammon the least *erected* spirit that fell." **since** Adam's fall.

510. **unsightly sufferings**, perhaps the idea is, sufferings that so disfigure him, render him so unsightly.

511. The excruciating and relentless tortures of physical suffering.

511-4. Why should not man still partly retaining his divine appearance be free from such hideous unseemliness, and be exempt from such sufferings even for the sake of the likeness to God which he yet bears.

512. **divine similitude**, for likeness to God.

514. **his Maker's image' sake** for the sake of his still partly retaining the image of his Maker in his appearance. Read *be* before 'exempt'.

515-9. Michael said 'you cannot hold that you still possess the divine likeness. This likeness you parted with altogether when you debased yourself by intemperance. You have now assumed the appearance of the vice of appetite which mainly induced Eve to eat the forbidden fruit'.

516. **vilified**, debased, degraded.

517. **ungoverned Appetite**, intemperance.

518. **His image**, the likeness or appearance of the vice of appetite or intemperance.

519. A brutish vice,—a vice proper to the brutes,—they do not know "the rule of *Not too much*"—which mainly induced Eve to commit the sin. Milton has held once before also in IX. 740-68, that Eve was not the mere unwitting victim of Satan's temptation but also herself weakly given to appetite. "An eager appetite... solicited her longing eye." **Inductive**, acting as an inducement, causing or leading to.

520-1. They having already lost the divineness of their appearance, no punishment however abject can disfigure in them anything else but their own likeness. **abject**, low, debasing.

522-5. Or if it be conceded that they have still a divine likeness in them, this divine image is fittingly disfigured by the punishment since they themselves had no reverence for it and had already defaced it by giving up the wholesome rules of nature that contribute to health and physical beauty and betaking themselves to intemperance that makes the appearance loathsome.

The construction is, or if God's likeness is disfigured by the abject punishment, it is worthily, *i. e.* deservedly disfigured because it was already by themselves defaced and also because they had themselves no reverence for it (and therefore no inclination to keep it up).

513-4. While they perverted the healthful rules of nature to loathsome sickness, *i. e.* perverted the rules of temperance meant to keep health and appearance to sickness or disease that gives a loathsomeness to the appearance.

worthily, *i. e.* disfiguring his (God's likeness) worthily or deservedly, fittingly.

528. **painful passages**, diseases that form the gateways to death, torturing methods or ways of death.

529. **connatural**, see on *l.* 246 ; the dust of which our natural or physical system was constituted

530-4. There is a less painful way to death than the painful diseases, but that must be secured by strictly observing the rules of temperance in both eating and drinking,—thereby seeking proper nourishment of the body and not the mere satisfaction of appetites, and the rules must be observed through life till old age comes.

530. There is a less painful way.

531. **The rule of *Not too much***, *i. e.* the principle of temperance or abstemiousness in both eating and drinking, neither of these being carried to intemperate excess. Few English writers have been more emphatic on the point of temperance than Milton. He was himself a most frugal man.

533. Seeking from eating and drinking not the delight of the glutton but proper nourishment of the body, not the gorging of the appetite but healthful nurture.

534. until old age. **return**, come and go.

535-7. Two ways of death are here pointed out. Death in old age is as natural as a ripe fruit falling off itself down from the tree or due to a disease as a fruit is gathered by a crook. In the former case death is altogether unfelt, in the latter it is as easy as a ripe fruit that yields to a mere touch of the crook without having to be pulled and plucked harshly. The one condition precedent to either is a life of abstemiousness and temperance.

536. **thy mother's lap**, the grave. So Spenser has, "Made ripe for death by old."

537. **gathered** by a disease : gathered *easily* because 'mature or ripe for death' in old age. Such a man falls like a ripe fruit that is easily gathered but not roughly plucked.

538-46. By temperance a man may live up to old age and then, like a ripe fruit, drop into the grave. But old age is not an

unqualified good. The old man loses the strength, gracefulness and vigour of youth, and becomes thin and dry. His senses become dull, he loses all taste of pleasure. The elastic, cheerful spirits of youth disappear and in their place a damp and cold sadness settles on the mind weighing the man down and wearing away the life in him.

Perhaps Milton was thinking of his own ill health.

538. **outlive**, survive the loss of.

540. *i. e.* The *beauty* of youth becomes *withered* in old age ; *strength weak* ; and the black or brown hair of youth, a sign in themselves of vigour, turn *grey*. **then**, in old age.

451. **obtuse**, dulled, blunted.

542. **To**, in comparison with *i. e.* the senses forego all taste of pleasure such as the man could enjoy in youth. **thou hast**, now in thy youth. **for**, instead of, in the place of. **air**, spirits.

543-4. A sad depression will settle on the mind ; a melancholy overspreads the mind. Perhaps this is an allusion to the old physiology which considered 'melancholy' as a constituent element of the human system. The due admixture of the four elements—melancholy, bile, phlegm, and blood—made a good and sound constitution. Hence the meaning is 'melancholy' in old age preponderates over the other elements rendering the body (as it was then technically called) humorous.' Todd quotes from Burton's *Anatomy of Melancholy* a passage in which melancholy is said to be caused chiefly by "old age, which being cold and dry, and of the same quality as melancholy is, must needs cause it, by diminution of spirits and substance."

545-6. Weighing down the spirits and finally consuming the life in the man. **To weigh**, to crush. **balm**, blessing.

547-52. Now that I have learnt that old age is an evil and death a release from it, I shall not fear death nor shall I want to live up to old age. It shall be my endeavour how to bear this debt of life in the fairest and most honourable way until in extreme old age I render it up and death gives me the warrant of release from it.

547. **fly**, shun.

548-9. **bent**, inclined, resolved. **I may be quit etc.**, I may pay up. The idea is taken from a debt. Life is regarded as a debt taken from God to be paid up by death. This is countenanced by the parable of the talents in the Bible. **Fairest and easiest**, *i. e.* the fairest and easiest way ; most honourably and without much physical or mental sufferings. **oumbrous charge**, heavy debt (of life).

550. The appointed day of rendering up the debt comes on the day of death when death gives dissolution or release from the

debt. **rendering up**, paying up the debt of life; making over an account of how I had discharged life. **dissolution**, death. **attend**, wait for.

LL. 551-2 are an expansion in the second edition of what formed only one line in the First; "Of rendering up. Michael to him replied."

553-4. This is a piece of very sound advice. Neither love nor hate thy life. But live as long as thou livest well and properly. How long let God decide. **what thou livest**, *i. e.* as long as thou art permitted to live. **permit**, leave. This is English for Horace's "Permitte Divis."

556 ff. These lines describe the descendants of Cain. Milton's authority is *Gen.* iv, 20-22.

20. "And Adah bore Jabal: he was the father of such as dwell in tents and have cattle."

21. "And his brother's name was Jubal: he was the father of all such as handle the harp and pipe."

22. "And Zillah, she also bore Tubal—Cain, the forger of every cutting instrument of brass and iron."

557-8. **tents**, see 20 above. **some** of these tents. **cattle**, these were those of Iabal.

558-63. From other tents was heard the sound of sweet musical instruments and in one of them was seen Jabal playing upon them. His fingers briskly and as though instinctively moved over all the scales high and low and struck across the keys of the instrument producing a sweet alternate note.

559. **chime**, music, harmony.

560. The organ was Milton's favourite instrument. **who**, *i. e.* Jubal. See 21 above. **moved**, regulated.

561-3. The strings (*chords*) of the harp and the key-holes (*stops*) of the organ. **volant touch**, flying fingers, nimble movement of his fingers; *fled*, passed briskly, *instinct*, *i. e.* instinctively, *through all proportions*, over all the scales of the gamut high and low; and *pursued the resonant fugue*, made a sweet sounding recurrence of alternate music, *transverse*, across the keys of the instrument. The sense is, the fingers struck across the keys and gave out a sweet recurrence of music. **resonant**, sounding over again. A *fugue* is a musical composition sung, as it were, antiphonally, *i. e.* the subject being given out by one party and immediately taken up by a second. The use of many technical musical names is noteworthy. As Prof. Taylor remarks, "All other poets but Milton and Shakespeare make blunders about music; they never."

564-73. The reference is, as will appear from *Gen.* IV. 22, quoted above, to Tubal-Cain, the forger of every cutting instrument of brass and iron."

At another part of the spacious field stood one who had melted two huge bars of iron and brass by strenuous and hard labour at the forge—it cannot be said definitely whence the metals had been obtained, whether in a wood burnt down by an accidental fire or on a mountain, in a valley or down in the entrails of the earth at the mouth of some hot subterranean cavity, or washed up by a stream or natural spring from beneath the ground—the melted metals he poured into moulds prepared for the purpose. From this he first made his own ‘cutting instruments’ and then other utensils such as may be made by the metals being cast in moulds or engraved upon.

565. **massy**, Milton’s favourite substitute for the modern ‘massive.’ From mass + y. “Antick pillars massy proof.”

566. **casual**, accidental, such as sometimes ignite from the friction of two branches. Artificial modes of lighting had not been yet.

568. **veins** ores, interior, **hot**, more properly goes with ‘cave.’

570. **liquid ore**, metal liquified or melted. **drained**, poured.

571. **fit** for the purposes of receiving such metals and giving a definite shape to these.

573. **fusil**, cast in moulds. **graven**, *i. e.* cut or carved on the metals themselves.

573-80. The reference in these lines is to the descendants of Seth. According to Jewish tradition they lived in the *high hills* near Paradise : hence *on the hither* (this) *side* of Eden as opposed to the children of Cain who lived to ‘the east of Eden.’ They were of a *different sort*, unlike the tillers and forgers of Cain’s descendants because they appeared to be *just men*, and most religiously devoted to the true worship of God, and the understanding of the open secret of God’s creations, and also those things which might preserve peace and liberty to mankind. Perhaps this last sort of study was, as Josephus attributes to them, that of physics and astronomy.

576. **guise**, appearance.

577. **all their study bent** etc. *i. e.* to worship God aright was their study or object of devout pursuit.

579. **nor** etc., *i. e.* nor know those things last, *i. e.* their study and care was to know those things also equally well. Worshipful reverence to God and study of material sciences, were equally their concern.

580-7. Milton’s authority for this is *Gen. VI. 1-2.*, “And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair ; and they took them wives of all that they chose.”

581. Read 'came out' or 'sallied forth' before 'behold',

582. **bevy**, galaxy; the proper term for a company of maidens or ladies, of rose, of quails, of larks'. The etymology is doubtful. Perhaps from the old Fr. *bevee*, drink, drinking; the word passed from meaning 'a drinking-bout' to mean 'a drinking party, and thence 'a party' or 'company' generally. **gay** gaily, adorned.

583. **wanton**, sumptuous. It is now used in a bad sense. **sung**, the past tense is 'sang' but sung' occurs frequently in poetry and was the current form in Milton's days.

584. **Soft amorous, ditties**, lascivious, love song's. **in dance** i. e. 'on the light fantastic toe.'

585. **eyed**, looked closely at.

681 **Rove without rein**, wander freely. **amorous net**, trap or snare of love.

587. They liked the women and each man chose the woman he liked as his wife.

588-92. And now (forgetting all their old studies) the descendants of Seth began to sing of love till the sun set and the evening star, "the star of love's soft embraces" appeared on the sky. Then amorously they lighted the nuptial torch and invoked, for the first time upon the earth the God of marriage and the merry sounds of the wedding feast filled all the tents. In simple English, these were the first marriages on the earth.

588-9. **treat**, sing. **Love's harbinger**, the forerunner or herald. Read Campbell's excellent love ditty. "Gem of the crimson-cloured eve" The evening star, Hesperus, is in poetry traditionally regarded as the star of love and the star propitious to lovers as inviting them to meet.

in heat, amorously.

590-1. They contract the first marriages on the earth. In the torch lighted at nuptials there is an allusion to a common Greek custom. **Hymen** was the classical God of marriage, the son of Bacchus and Venus or as some say of Apollo and one of the Muses.

593-7 The vision of these love meetings of love and youth, songs, garlands, feasts, music soon filled the heart of Adam, naturally inclined to joy, with delight.

• 593. **interview** between the men and the women productive of such happy consequences. **event**, issue, result.

594. **youth, not lost** he had once had a vision of youth *lost* or old age. But now the vision was of youth and love.

595. **symphonies**, harmonious sounds, music. **attached** won over.

596-7. The heart of Adam was soon inclined to take or find delight, and this inclination to joy was natural with him. His

mind had indeed been overclouded by a sudden damp or melancholy but it was naturally given to merriment.

598. **True opener** because though his eyes were open *physically*, they had no power of seeing these visions before Michael condescended to open his eyes. He had no *moral* insight.

prime Angel, archangel.

599-600. This vision portends greater hope of peaceful days in the future than the other two, and is therefore much better than these.

601. The first two visions were respectively of Cain's murder of Abel and the lazaret-house. **worse** than death.

602. In this vision is the due fulfilment of all nature. Hatred physical sufferings, death, are monstrous, unnatural; love and wedding are human and natural.

603-6. For thee who art created for noble purposes and with noble aspirations, who art made to live in conformity with the holy and pure laws of God, it is not proper that thou shouldst take pleasure as the sound criterion of the best though nature may appear to sanction it. Love and youth, songs, flowers, music—in these nature may seem to fulfil herself, but these should not by the standard of the best to a rational man created for other and nobler ends. The Puritanical vigour was always strong in Milton though it could not repress his love of music.

604. • **By**, *i. e.* by the standard of pleasure. Do not think that that which gives the greatest pleasure is the highest or the best—a condemnation of what is called hedonistic philosophy. **though** etc., though pleasure may appear to be *meet* or proper for nature *i. e.* though all nature, human and otherwise, should be seeking to fulfil itself by pleasure.

606. **Holy and pure** must go with 'end', Read 'to' before 'conformity divine' *i. e.* created to conform to the laws of God, truth and wisdom, *not* pleasure.

607-12. Reference is to the "tents of various hue" mentioned in l. 557. These were the tents of the wicked, the tents of the children of Cain who slew his own brother Abel. They appear to be rare and excellent inventors and studiously given to the pursuit of those arts that polish life. But they are unmindful of God from whom all knowledge comes, who inspired them with all knowledge and are regardless of all the gifts or blessings they have received from Him.

607-8. **tents of wickedness**, an expression borrowed from Psalm lxxxiv 10. **his**, Cain's. See above for allusion.

610 **makers of rare or excellent things**, *e.g.* music, the harp and the organ etc.

611. **his spirit** etc. the spirit of God inspired or filled them with all knowledge. Truly all knowledge comes from God.

618-27. The descendants of Cain shall beget a beautiful race of females—the bevy (l. 582) Adam saw on the field—who appeared to be like goddesses, so merry and gay, but were totally destitute of all that which constitutes the chief excellence of womankind, namely, domestic fidelity and chastity, but made only to possess lustful amours and to be given to all manner of blandishments. To these the Sethites whose religious tenour of life entitled them to be called the sons of God, yielded, and surrendered all their virtues, to the wiles and blandishments of these fair female godless sinful creatures and though they now seemed to be full of joy, would ere long give way to wild revelry and thus the world appearing to them a world of joy in the first hey-day of their youthful conviviality would turn out in the end a world full of grief and tears.

614. **that fair female troop** of l. 582 This bevy of fair women formed the 'beautious offspring' of Cain.

615. *of i. e.* a troop of. **smooth**, beautiful. **so**, like a goddess.

616-7. Devoid of all chastity and nobleness which constitute the chief excellence and glory of women in their domestic lives which according to Milton was their proper sphere of life.

618-9. **completed** see *ante* in x. ; *i. e.* fully developed and made competent by their breeding only to enjoy lust and sensual desires. **appetence** is now almost obsolete. From *ad* and *petere*, to seek : a seeking after, craving or appetite, especially sensual desire.

620. **troll** The world, as Keightley points out is used improperly here : because "the tongue is not trolled but the words are trolled (rolled) over it". 'To *troll* a catch is to roll it out with rise and fall of voice. The idea here is to speak glibly. **roll the eye** amorously, with winning glances, ogle.

621. **sober race of men**, the descendants of Seth described in ll 577-80

622. Whose religious tendencies entitled them to be called the Sons of God. This is Milton's interpretation of the text of the *Gen.* quoted under ll 580-7. Elsewhere he explains sons of God as 'angels' see *Par. Lost* V, 477 and *Par. Reg.* ll 178-181 Here he identifies them with the Sethites.

623. *i. e.* shall ignobly yield up etc.

624. Yield up to the trains etc. **trains** wiles, snares blandishments.

625. **fair atheists** beautiful godless, sinful females

625-9. There are two puns in these three lines—one on *swim* and the other on *world*. Puns now regarded as wholly out of place in serious writings, were not so in Elizabethan English ; and Shak. and Milton pun abundantly where it would be most objectionable

now. They now *'swim in joy'* but they shall ere long be *swimming* or given to wild, unrestrained revelry. *Swim* in this sense was not infrequent in Milton's days. The *world* shall ere long weep a world of tears, *i.e.* tears abundantly. A *'world of grief,'* a *'world of cares,'* etc. are expressions even now plentiful in English.

629-31. It is rather disgraceful that the Sethites who are once so holy and pure should go astray following wrong courses of conduct or give up the noble ends of life even before half their life is lived.

they, the Sethites. **Entered so fair**, were so sober when they came on the field. **indirect**, wrong. This was the sense then—stronger than now. **midway**, middle of life. **faint**, give up their noble race or career.

632-3. But I believe that the sufferings of man—as in my case, so ever proceed from the same source—namely, woman. There is again a pun or "ungallant jingle" here on *woman* which, according to not a few of Milton's contemporaries, was derived from *'woe (to) man. the tenor* etc., *i.e.* man's woe holds on the same tenor; moves in the same beaten path, arises from the same source.

634-6. Michael replied, 'No, men's woe does not begin from woman but from his own effeminacy of character. God gave him wisdom, gave him also a superior position: it is his fault if he could not hold his place by these, if he weakly let himself be domineered over by woman.

effeminate slackness, uxoriousness, want of moral strength and stamina. **received** from God.

638 ff. This vision is one, as Adam points out, of "Death's ministers." An array of armed men on a field, some slaughtering the shepherds and driving away the cattle as their booty, some laying siege to a city, some sitting at the city-gates calling men to justice, and one who spoke of justice, religion, truth, etc., being suddenly overwhelmed with violence and opposition and just saved by God taking him away.

Newton points out that the various parts of this vision may be compared with the scenes on the shield of Achilles in *Iliad* xviii. 478ff.

640-2. Cities with lofty gates and towers full of men, a whole crowd of armed men, with stern, grim faces and stalwart statures and animated by a spirit of bold daring and adventure.

emprise, enterprise. So in *Comus*, 610; and Scott's *Lay*, "tell your lords of high *emprise*."

643-6. Some brandished their weapons: these were perhaps the foot-soldiers. Some checked their horses in full career: these were the cavalry. So stood they on the field not idly mustering there but arranged in files or in due order of battle.

part ourb etc., this is repeated from ii. 531, "part curb their fiery steeds." **mustering**, assembled, crowded.

646-55. A party of soldiers drive away as their booty a herd of cattle, oxen and kine, from a pasture where they are grazing or a flock of ewes and lambs over the plain. The shepherds run in hot haste and call together reinforcements—and thus begins a bloody battle. The parties join in a bloody fight, and where once the cattle grazed, the desolate field red with the blood shed lies scattered with dead bodies and broken weapons.

646. **forage**, *i.e.* from foraging.

647. **beeves**, cattle.

648. **fat**, rich, full of a plentiful pasturage. Read 'drives a' again after 'or.'

649. This line explains 'fleecy flock.'

650. **Their booty**, *i.e.* as a rich plunder. The poor shepherds just save their life by running in all haste away.

651. **call in aid**, gather together a party. **fray**, affray, fight.

652. The squadrons or parties join in a cruel or bloody tournament, measure of strength.

653-5. The field where lately the cattle pastured, now lies *ensanguined*, a red with blood, *deserted*, and scattered with *carcasses*, dead bodies, and *arms*, broken fragments of weapons.

655-9. This is the description of a siege. A party encamped before a city lays siege to it, assailing it with battery, scale and mine. Another defends it from the wall with darts and javelins, stones, and fires. On both sides tremendous exhibitions of strength are given and large numbers slaughtered.

656. **battery**, guns. **scale**, ladder. **mine**, underground cavities filled with gun-powder and other explosives.

658. **stones** flung at the besiegers from slings. **sulphurous fire**, discharge of guns, shots and fires.

660-71. In another part of the field the sceptred heralds summon a council at the city-gates, old grave men gather together there with a sprinkling of starchy warriors, and speeches are delivered and matters discussed on both sides till a hot and violent opposition springs up. One of middle age, remarkable for his wise conduct and behaviour, stands up to speak of right and wrong, of justice and God's judgment on the evil-doer. Young men and old hiss him down, and would have laid violent, murderous hands on him if a cloud had not suddenly come down and darkened the assembly and translated him out of it to heaven.

660-71. The Jewish custom of holding the council at the city gates, is referred to in *Gen. xxxiv* 20; and *Deut. xvi.* 18, *xxi.* 19. In Homer also the councils are generally held at the city gates, *heralds* the word is thus regularly spelt all through *Par. Lost*—see *I.* 752, *ii.* 518. Milton was perhaps misled by the Italian *avallo*. The early English form is *heraud*.

663. **harangues**, speeches, declamations. But these soon end in hostility and faction.

665. The allusion is to Enoch. He was 365 years old when "God took him" (*Gen.* v. 23-4). This was "not half the age attributed to the oldest patriarchs." (Masson). Hence "of middle age."

eminent, remarkable.

667. **Judgement from above**, *i.e.* God's judgment on the wrong doer.

669. **Exploded**, hissed at, execrated, See on x. 546. **had**, would have.

671. **the throng**, the crowd or assembly of the old and the young. The 'young' were perhaps the 'warriors' of l. 652.

672. **Proceeded**, prevailed. **sword-law**, the law of 'might is right, the rule of brute force or strength of muscles. Perhaps a reminiscence of *Richard III.* v. 3, "our strong arms be our conscience, sword our law."

673. **refuge**, safe shelter from oppression, retreat.

674. **guide**, Michael.

676. These are not men,—they are the beadies and executioners dealing death to their brother men.

677-80. These are ten thousand times more guilty than Cain who slew his brother Abel. For whereas he slew one, they are slaying thousands. **men of men**, *i.e.* of whom do these men make massacre but of men their brethren.

681-2. Notice the peculiar use of *whom* which here = *who him*: the construction being, 'who was that just man *who*, had not heaven rescued *him*, would have been lost in his righteousness';—*i.e.* would have suffered because he dared speak of "religion, truth, peace, and judgment from above."

683-7. These are the issue of the ill-assorted marriages between the sons of Seth and the daughters of Cain. There the good and the bad were matched, and as these are naturally averse and antagonistic, their combination in marriage must be due to imprudence and as such capable of producing giants or prodigies deranged both in body and in mind.

684. **those** etc. see ll. 580-92.

685. **good**, the good men. **bad**, "the fair atheists." **who**, the good and the bad. **of themselves**, naturally. If left to the guidance of their nature without any influence from imprudence or foolishness.

687. **prodigious**, unnatural, monstrous. **birth**, abstract for concrete, creatures. Cf. Wordsworth, "the sunrise is a glorious *birth*." of *i.e.* **prodigious**, monstrous in both body and mind, **gigantic**, of unwieldy stature in body and perverse and cruel in mind.

688. The reference is to *Gen. vi. 4*, "when the sons of god came in unto the daughters of men, and they bore children to them, the same were the mighty men (giants) which were of old, the men of renown."

689-90. In the days of these giants or monstrous men, might and *not* right shall be admired and called valour and heroic virtue. 'Sword-law' shall come to prevail and to be regarded as the only virtue, manhood, valour.

691-7. To overcome and subdue whole nations and races of men in battles and to bring home the booty with immense slaughter, shall come to be regarded as the highest pitch of human glory, and as those things shall be done for glory, it shall be regarded as the highest pitch of human triumph to be styled great conquerors—protectors of mankind, Gods and sons of Gods, whereas really these men deserve to be called the destroyers and plagues of men.

694-7. The construction is difficult. I make it thus: 'and, as these things (subduing nations, manslaughter) shall be done for glory, it shall be the highest pitch of human triumph (for the doers of these so-called glorious deeds) to be styled great conquerors, and in their pride, to take to themselves the high names of patrons etc; while more rightly they should be called destroyers and plagues.' Newton interprets thus—"to overcome etc. shall be held the highest pitch of glory, and *shall be done for* glory of triumph, to be *i. e.* as to be) styled etc.' At any rate the sense is clear.

698-9. Thus fame and renown on earth shall be achieved by bloody and cruel manslaughter and that which deserves the greatest fame shall pass unnoticed, shall remain hidden. The latter must be such qualities of character as brought down on Enoch the violence and opposition of the mob.

700-10. He whom thou sawest carried away in a cloud was Enoch, seventh in descent from thee. He was the one just man among a whole world of perverse sinners. Therefore he was hated and assaulted as he was speaking of God's judgments against sinners. But God came down in the cloud and took him up into heaven and made him live there in bliss, free from death. This vision was shown thee to let thee know how the good will be rewarded and the bad punished.

700. *he* etc, this is from *Jude. 14.*, "And to these also Enoch, the seventh from Adam, prophesied, saying, Behold the Lord came with ten thousands of his holy ones to execute judgments upon all." beholdest, see l. 665.

703. for daring to be just, one in a whole world of perverse sinners. This reminds one of *Macbeth* iv. 2, "there are liars and swearers enow to beat the honest men and hang them up."

704. **And utter** etc., *i.e.* and for uttering truth, namely that God would come down etc, which was odious or disagreeable to those sinners.

705. **Saints**, "his holy ones" (see quotation from *Jude the Most High God*.)

706. This was the manner of Elijah's translation to heaven as described in *2 Kings ii. II.*, "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and *horses of fire*, which parted them both assunder; and Elijah went up by a whirlwind into heaven." * **Rapt**, wrapped, clothed. **steeds**, horses. God came in this cloud furnished with flying steeds.

707. **receive**, translate into heaven.

708. In the high regions of everlasting bliss, the heaven of salvation.

710. **Awaits**, is in store for. **the rest**, the evil.

711. Thou hast seen the reward of the good in the case of Enoch, now prepare thee to behold what punishment awaits the evil.

713. **The brazen throat of war**, "war-denouncing trumpet." The reference is to l. 641 ff.

715. **luxury**, lust, wantonness. A much stronger word than now. •

717. **passing fair**, the exceedingly fair women. *Fair* is often used even in modern English for 'a fair woman.' Comp. *The Task* i. 460, "These Flora banishes, and gives the fair Sweet smiles."

718. Then from drinking and revelry they came to quarrels and blows among themselves. **civil broils**, intestine disputes, quarrels among themselves.

719. This 'reverend sire' is Noah.

721. Condemned their evil doings; bore evidence before God against them.

721-6. He often went among them, frequented their assemblies wherever these met, their festivals and shows, and exhorted them to be penitent, to abandon their evil ways and be converted to virtuous courses of conduct—and so he preached to them as to souls in prison about to be condemned. But all in vain, they heeded not him.

722. **whereso met**, wherever these assemblies met.

723. **Triumphs**, public festivities.

724. **as to** etc., from *1 Peter* iii. 19-20, "in which also he went and preached unto the spirits in prison, which aforetime were

disobedient, when the long-suffering of God waited in the days of Noah."

726. **Which**, *i. e.* when he saw that his efforts to convert them were unavailing and fruitless.

728. Then *hewing*, felling, timber from the tall mountains.

729. called 'Noah's ark' Masson points out that among *Gen. vi.* and *vii.* Milton has "inserted recollections of descriptions of the Flood in Ovid and other poets." Read these two chapters of Genesis for the description of Noah's flood.

730. The vessel was 300 cubits long, 50 broad and 30 high. **highth**, height. This is the form always in Milton from *high-th* in modern *height*, the A. S. silent *th* has merged into *t*.

732. and *laid in*, stored up, a large (supply) of provisions for man and beast. *large* is here an adv largely ;—*i. e.* laid in largely of food for man and fodder for the beasts.

735. **sevens and pairs**, *i. e.* of clean beasts Noah took *seven pairs* of those which were unclean severally a single pair. **as taught** etc, in due order.

736. **sire**, Noah. **his three sons**, Shem, Ham, and Japheth.

737. **four wives**, wife of Noah and those of his sons. **made fast**, closed, shut up

738-45. Then the south wind began to blow and drove the clouds together overshadowing the face of heaven The hills sent up and supplied the clouds with vapour and dank and moist exhalation. The rain fell violently and continued until the earth was overflowed and invisible under the water, and the sky looked like a dark ceiling over the earth.

738-9. The south-wind, the forerunner of rains, hovering wide through the sky and blackening it with its wings, drove etc. The image is taken from a huge bird that flies with outstretched wings through the sky. The idea occurs in Homer, Vergil and Ovid.

740-2. The hills sent up amain to the supply of these clouds, *i. e.* to keep the clouds well-furnished, vapour and exhalation. **dusk**, black. It is used as an adj. also in *Par. Reg.* iv. 76, "dusk face." **moist**, wet damp. **amain**, speedily, in huge quantities.

742. **thickened**, overcrowded with clouds.

743. **ceiling**, roof (over the earth).

745. **floating vessel**, the ark of Noah.

746. **uplifted**, on the crest of the water or flood. **beaked prow**, in ancient galleys the beak was a pointed iron fastened to the prow or head for piercing the enemy's vessel ; in this case for securing and protecting the ark against any obstruction, a rock or a tree uprooted, that might come against it.

747. **tilting**, either with a forward dip or inclination or tossing up and down.

747-53. The flood overwhelmed all the dwellings (except the ark,) and rolled them with all their pomp and grandeur under the water. The flood, limitless, unceasing, overflowed the sea. In the palaces where lately men lived in all manner of luxury and riot, the huge sea-monsters had their lairs and littered their young ones. And of the large race of man all perished except those few who floated in that one small vessel.

748. **them**, *i.e.*, the dwellings.

749-50 A sea without shore, covered the seas, *i.e.*, a limitless boundless flood drowned them.

751. **luxury**, see on l. 715 **whelped**, brought forth their young ones.

752. **stabled**, had their stables, made their lairs.

753. **bottom**, vessel. So also used by Shakespeare, cf. *Twelfth Night*, v. i. 60, "the most noble *bottom* of our fleet"; *Merch of Ven.* I 1.42, "My ventures are not in one *bottom* trusted"; *Henry V.* (chorus to Act III).

754-6. This is the poet's address to Adam. How sore aggrieved must Adam have been to see the utter and wholesale ruin and destruction of all his progeny !

756-8. A flood of tears and sorrow drowned him when he saw his sons drowned under the flood. Notice the jingle on *flood*, and cf. on. I. 625.

758-62. Gently raised by Michael, Adam stood on his legs—sad and dejected as when a father sees all his children destroyed at once before him. Grief overloaded his heart, and he could scarcely give utterance to it.

758. **reared**, raised from the ground (where, it may be well believed, the staggering vision had prostrated him).

761. **all in view**, in his very sight all at once destroyed.

762. **plaint**, lamentation.

763-6. How unlucky I am that I have seen these visions ! It were better if I had remained ignorant of the future, and had thus borne only my present share of evil—each day's evil being sufficient unto itself—and not sought to augment it by foreknowledge of the evil to come.

765. **My part of evil only**, the share of evil that is appointed to be my part and portion. *lot*, evil. Read 'being' before 'Enough.' The idea is taken from *Matt.* vi. 34, 'sufficient unto the day is the evil thereof.'

766-70. The evils that were distributed so as to be the burden

of many future generations, now alight on me all together, by gaining an abortive birth from this prevision of mine, and torment me, before they are actually come, with the very thought that they must once come to afflict and torture my descendants.

766-7. *Those*, the evils, that were *dispensed*, distributed so as to be, the *burden*, affliction, of *many ages*, many generations of men yet to come, now *light*, alight, on me. *dispense* here used in its primary sense. "*Pensum* was the quantity of wool weighed out to the maids to spin; 'to dispense, was to distribute to each her task' (*Browne*).

768. **At once**, all together. 'gaining abortive birth by my foreknowledge of them,' *i.e.* 'coming to exist and afflict me even before they are due to come on account of this prevision of mine. **Abortive**, premature, before their time.

769. **ere their being**, before they are actually due to be born, before they come to afflict men actually.

770. *i.e.* to torment me with the very thought that they must once afflict my children. The thought itself is harassing.

770-6. Let man take example from my case and never seek to know what shall happen to him or his children in the future, of this being sure that his mere knowledge of it cannot prevent the evil. On the contrary, the very foreknowledge of the future evil is to him as painful as the evil will be to those who will be actually afflicted with it, the very knowledge of evil is as tormenting as the actual experience of it; both the foreknowledge and the actual experience being equally grievous or painful.

772-6. The idea seems to be, 'the evil which his foreknowledge can neither prevent nor make less painful,—on the contrary, is magnified and made more grievous even by the foreknowledge.' *neither...and*, is a Latinism, occurring also in Milton's prose, "the Jews who were *neither* won with the austerity of John the Baptist *and* thought etc' (Quoted by Todd). Modern grammar requires *nor* after *neither*.

775. **In apprehension**, in the foreknowledge of it. **in substance**, in reality, actually, in the experience of it.

776. **grievous to bear**, in both the cases equally painful to suffer.

777-9. But no man now exists who may be warned. All have been swept away by the deluge. The few (Noah and his sons) who have escaped will soon perish on the vast waste of water from sheer starvation and anguish.

777. **is not**, does not exist. **whom to warn**, who may be warned against foreknowledge of evil. Read 'who have' before 'escaped.'

779. **Wandering over**. But it is often used by Milton as

a trans. verb, *e. g.* in *Par. Reg.* II, 246, "wandering this woody maze." **watery desert**, waste of water.

779-86. Adam had seen a vision of war and destruction (ll. 640ff), followed soon by one of wantonness and luxury (ll. 713ff). This latter he had mistaken for peace, and he fondly hoped that after war, peace would come and bless the race of man with long life. But he soon found out his error for he perceived that peace corrupted as much, if not more, than war destroyed. How was this he could not understand. He asked Michael to explain the mystery and if the unhappy race of man would end there.

780. This is almost a hendiadys—meaning 'when violent war had ceased.'

781. **crowned**, blessed.

782. A long life in happiness.

783. **far deceived**, greatly mistaken'

784. Peace does as much harm morally as war does physically. War wastes, peace corrupts. This is the burden of Tenny, son's *Maud* and *Locksley Hall*.

785. **unfold**, explain the mystery.

787-96. It is those very men who once fought and conquered—subdued nations and thus achieved great glory and name in the world, who shall at last give up their valiant course of life and abandon themselves to all manner of wild enjoyments, lust and luxury, until these shall breed among themselves hostility and jealousy in times of peace and thus snap assunder what seemed to be a amity and friendship binding them together. The fact is in spite of all their show of courage, they are devoid of true virtue.

787-9. Those whom thou last sawest abandoned to luxury and lust, are they very men whom thou first perceived eminent in deeds of valour. The references are to the two previous visions. **triumph** see on l. 723. **first seen**, whom thou first saw. **proweess**, bravery **void**, devoid, destitute.

791. **spilt much blood**, committed slaughter

793. **rich prey**, enormous booty, wealthy plunder.

794. **change** etc. give up what seemed a valiant course of conduct on their part.

795. **surfeit**, excess in eating and drinking.

796. Raise hostile deeds, animosity and ill-feeling even when they seemed to be living in friendship among themselves. *in peace, i. e.* at a time of peace.

797-805. Thus the conquerors shall become lustful; and the conquered who were not sincerely reverent towards God but only pretended to be so and therefore got and deserved no aid from God in the dire necessity of their struggle against the invaders but were

conquered by them, and so lost their political liberty and along with it whatever virtue they might possess—these shall thenceforth lose faith in God and abandon themselves to dissolute ways of life living intemperately on what meagre sustenance would be left to them by their conquerors—for howsoever the earth may be wasted by these, she shall still have enough and perhaps more than enough, to put man's temperance to trial. The argument is this : in their struggle against the invaders, the invaded, invoked God's help. If they were sincerely reverent, they would have got it. But they "feigned piety"—therefore they got no divine aid ; and therefore they grew "cooler in zeal." So they were conquered, the conquerors destroyed their country and left them a poor and meagre sustenance. But the earth having, inspite of all devastations, more than enough, the poor, degenerate conquered folk shall take advantage of this abundance and "practice how to live" a dissolute, intemperate life even in their condition of wretched servitude.

These lines have been taken as containing a significant political reference to those Puritans who had quietly accepted the Restoration.

797. **enslaved**, reduced to a state of servitude by conquest.

798 This is a favourite doctrine with Milton, and perhaps true. Cf. *Sam. Ago.* 268-270 ;

"But what more oft in nations grown corrupt,
And by their vices brought to servitude,
Than to love bondage more than liberty."

Read also Collins' *Ode To Simplicity*, Grays ode on the *Progress of Poesy*, Wordsworth's *Two voices are there*, for another aspect of the same question.

799. **from whom**, *i.e.* from God. **their piety feigned**, *i.e.* they in or on account of their pretended (but not sincere) righteousness.

800. **sharp contest**, dire struggle.

801. **therefore**, because they found no aid from God.

cooled in zeal, losing faith in God.

802-3. **practice** is almost always used in Eliz. English in a bad sense. **secure**, carelessly, wantonly. Cf. Ben Jonson, "Man may *securely* sin but *safely* never." **worldly** etc, explains 'secure above, live in a worldly or dissolute way. **on**, *i.e.* live on ; live an intemperate life on what meagre sustenance their lords or conquerors may have left them after all their devastation.

804-5. **for**, in spite of all devastations, the earth shall bear enough to test the temperance of the conquered. Students of *Comus* will recollect the conversation between Comus and the Lady.

806-7. So all men, the conquerors and the conquered alike

shall lose faith, forget justice, temperance and truth, and be equally and depraved.

808-11. There shall be among a whole world of degenerate men, only one who shall be *good*, proof, against all evil examples, all temptations, all evil customs,—one in a world sunk in depravity and moral guilt.

808. This 'one man' is of course Noah. But these lines have also an autobiographical reference. Milton was the 'one man' proof against all allurements in the dark days of the Restoration. **son of light**, good, righteous man.

809. **dark**, sinful, immoral. **good**, proof, stout of heart and strong of character, to resist; a tower of strength. **example**, evil examples.

810-1. **custom**, may mean either evil customs or conventions or 'the servitude to sin which was then customary'. **a world offended**, a sinful world, a world of offenders or culprits.

812-3. He shall *admonish*, warn, them of their wicked ways. **set**, point out, tell.

814-5. How much more safe and full of peace it always is to tread the paths of righteousness as against their 'wicked ways.'

815-6. He shall denounce on them, warn them against, the consuming wrath of God for all their sinful courses if they did not while yet there was time feel penitent for these and renounce them.

816-8. He shall for all his timely warnings be treated and rejected with derision by men but God shall notice him as the only just man among a whole multitude of the unjust. **of**, by. **observed**, noted as. **his**, God's.

821. **devote**, doomed. Lat. *de votus*, set apart as by a vow; and hence set apart for destruction. **wrack**, destruction. This was the usual spelling in Milton's days and till late after,—it is perhaps retained in our modern phrase 'rack and ruin.'

822-6. No sooner shall he be placed safely in the ark with his wife and his sons and their wives (*them of man*) and the "sevens and pairs" of animals (*them of beast*) than all the windows of heaven shall open and pour forth incessant rain upon the earth. Notice that modern grammar requires 'than' where Milton used 'but' after 'No sooner.' **Select**, set apart, selected by God for life whereas the rest had been doomed by him to destruction. **cataracts**, the Hebrew word is translated by "windows" in *Gen.* vii. ii, and 'cataracts' (i.e., trap doors) in the Septuagint. The word is particularly appropriate of the downpour of tropical rains.

826-9. This is from *Gen.* vii, 11-19, "on the same day were all the fountains of the great deep broken up.....and all the high mountains that were under the whole heaven were covered." **Broke**

up, *i.e.* having broken **up**. **heave**, swell. **usurp**, increase, rise. **inundation**, the flood.

829-38. Then pushed by the horned flood, this mount of Paradise, with all its verdure spoiled and trees swept away, shall by the sheer force of the waves, be moved down the Euphrates to the Persian Gulf and shall there take root as a naked and barren island haunted by seals, whales and shrieking sea-fowls—God meaning thereby to teach thee this lesson that no place is of itself sacred but that men who resort or live there make it sacred by their own sanctity.

Milton is here adopting the popular opinion that Paradise was obliterated by the flood. But he gives the poetic dress to it by adding that it was swept down "the great river to the opening gulf."

830. **might**, force.

831. **his**. This was the regular neuter possessive of those days. *Its* occurs nowhere in the Authorised Version of the Bible and in Spenser; only nine times in Shakespeare; three times in Milton's Poetry. It came into vogue at the time of Dryden who seems to have forgotten that there was a time when *his* was common. The three places where *its* occurs in Milton's poetry are these—"the mind is its own place" (*Par. Lost* I. 254); "no falsehood can endure Touch of celestial temper, but return of force to *its* own likeness" (iv. 813); and "her reign had here *its* last fulfilling" (*Nat. Ode* 106)

the horned flood, divided into "horns," branches or channels as when a river is obstructed in its course. The expression occurs in Ben. Jonson and Browne but owes its origin perhaps to "tauriformis" of Horace.

832. **his**, of the Mount of Paradise. **adrift**, swept away by the current and floating in it. **verdure**, green vegetation.

833. **the great river** Euphrates. See Gen. xv. 18, "the great river, the Euphrates." **the gulf**, the Persian Gulf. Milton calls it "the Persian Bay" in *Per. Reg.* in, 273.

834. **take root**, be fixed. Read 'as' before 'an'. **bare**, barren.

835. **orcs**, whales, "or other huge fishes" (*Masson*), "a huge voracious fish" (*Keightley*). **sea-mews' clang**, *i.e.*, clanging sea-gulls. The word occurred in an earlier edition of *The Princess*, "changed about with mews," now changed to 'wailed.'

836-8. God attributes no sanctity to any particular place if **none**, no sanctity, be brought there by the men who frequent it or dwell therein.

839. And now behold what shall further **ensue** or happen in the future.

840-1. **hull**, float. "A ship is said to **hull** when all her sails are taken down, and she floats to and from" (*Keightley*). **Hull** is

the body of a ship without the masts—hence 'to hull' is to toss on the waves like a hull. **abated**, diminished, subsided *Gen. viii. 11* —7 "Noah knew that the waters were *abated* from off the earth."

842. *Gen. viii. 1.* says "And God made a wind to pass over the earth." Milton, on the authority of the classical writers, makes it the north-wind as the parching dry wind, the wind that "burneth the wilderness." He is contradicted by *Prob. xxv. 23*, "The north wind bringeth forth rain."

843. Made on the face of the water as it subsided ripples that looked like the wrinkles on the face of one decayed or decaying. Tennyson has, "The wrinkled sea beneath him crawls"; Byron, "Time writes no wrinkles on thine azure brow". **as**, *i.e.* as on a face decayed.

844-9. The sky was now bare of the clouds; the sun shone out hot over the waters and an extensive and universal evaporation caused the water, which had so long stood still, to shrink and ebb softly and imperfectly towards the bottom of the sea of which the "fountains" had ceased when the downpour from the sky had ended.

844. **clear** of clouds. **wide watery glass**, huge transparent body of water.

Gazed, looked, shone. **and**, etc., and drew largely of the fresh wave, as one drinks water largely after thirst. The meaning is the bright hot sun caused an extensive evaporation.

846-8. which (evaporation made the flowing waves shrink or subside from the position of a vast body of motionless water to a ebb that continually tripped down or fell and stole softly down towards the bottom of the sea. **their**, refers to 'wave'. Milton may have taken the word collectively or dictated *waves* but the amanuensis made it singular. To 'trip' is to dance lightly as in *L' All*. "Come and trip it on the light fantastic toe." This use in reference to rivers is frequent in Drayton. **stole with soft foot**, the imagery of dancing is continued, moved imperceptibly and silently down. **deep**, sea or the bottom of it. **who**, the deep.

849. **sluices**, "fountains" (l. 826); flood-gates. **windows**, see on 'cataracts' in l. 824.

850-1. It no more floats but seems to be on the ground as it is stranded on the top of some high mountain. "And the ark restedupon the mountains of Ararat" (*Gen. viii. 4*).

853-4. The rapid currents drive their furious tide towards the retreating sea with clamours from the tops of hills now reappearing above the water. The reference is to the cataracts or waterfalls that dashed down with tremendous uproar from the summits of rocks to the sea their foot now gradually *retreating*, *i.e.* subsiding.

855. *Gen. viii. 7*, "And he sent forth a raven, and it went forth to and fro."

856-7. **the surer messenger**, A dove, a more reliable witness. The dove is so called because it is regarded in the Bible as the bird of sanctity—the spirit of God being often symbolized by it ; also because it has surer instincts than the raven.

858. The dove was sent out by Noah to see if firm land had remerged. **his foot**, the dove's. But "in Gen. viii. 9. the dove is feminine" (*Keightley*).

859. The two excursions of the dove were at an interval of seven days.

860. The dove brings back an olive leaf. The olive was even by the Greeks regarded as the emblem of peace. Comp. the title of Ruskin's book, "The Crown of Wild Olive." **pacific sign**, a sign or token of peace having returned to the earth. The leaf was an intimation to Noah that "the waters were abated."

863-7. Then Noah gratefully lifted up his hands in prayer and thanksgiving to God, and looked up and saw a moist cloud overhead and in the cloud a rainbow made up of there separate colours. It was a sign of peace from God—it was symbolical of a new agreement that God made with Noah and his sons

865. **dewy**, moist with rain. **bow**, what is called 'a rainbow

866. Prominent in the sky in its three-coloured stripes. The *three* colours which according to the belief then prevalent, the rainbow possessed, were red, blue, and yellow. Modern science has given seven instead of three colours to the rainbow. **listed**, 'stripped streaked.

867. *God. ix. 11-13*,⁶ God said, to Noah, "I will establish my covenant with you ; neither shall all flesh be cut off any more by the waters of the flood ; neither shall there any more be a flood to destroy the earth.....This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth." Comp. Campbell, *The Rainbow* :

And yet, fair bow, no fabling dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's covenant thou didst shine
How came the world's grey fathers forth
To watch thy sacred sign.

covenant, an agreement, between two parties but in the present case as sinful man can have no claim on God, it was a promise made by God out of His great grace for the exclusive

bestowal of good and advantage on those whom he admitted into the covenant ; the rainbow was made the external visible sign of it.

868. **erst**, erstwhile, formerly.

870-1. *i.e.*, who can vividly present to the eye what shall happen in the future ; who can put before me as things of the present what are really to happen in the future.

871-3. I feel restored and strong in heart at this sight since it assures me that Man shall live and all other creatures and all their progeny for "perpetual generations."

874-8. I am not now so much sorry for the destruction of a world of sinners, the descendants of Cain, as I am glad at the reflection that there at last shall be found one man, Noah, so righteous that God shall forget all his anger and refill the earth with his children. The contrast is between "one whole world" of sinners and "one man" found just and perfect. I more rejoice at this *one* man than lament the loss of a whole *world*.

877. **voutsafes**, is pleased. This is Milton's spelling for the modern 'vouchsafe'. See *ante*.

879. *i.e.* the rainbow. **streaks**, lines, stripes.

880. Do these streaks indicate that the brow of God ere this contracted in anger, is, now that he is appeased and has "forgotten his anger," relaxed ? Is that the meaning of those streaks being 'distended' or stretched out on the sky ? The idea is that angel had contracted the brow, cast wrinkles on it—now that the angel is appeased the wrinkles are relaxed or distended.

881-3. Or do the lines serve as a beautiful, splendid border enclosing or binding in the edges of that rainy cloud lest it should break forth again and drown the earth in a second deluge ? **they** the streaks. **a flowery verge**, a splendid edge or boundary. I think the word 'verge' has *here* the sense it has in gardening, namely, 'the grass edging of a bed or border'. **fluid skirts**, watery edges. **watery**, 'teeming with rains'. **dissolve**, burst, break forth **shower**, drown, deluge.

884. **Dexterously** etc., cleverly hast thou hit the meaning—it is a nice meaning thou hast suggested.

885. God has forgotten his anger **remit his ire**, give up his anger, abandon wrath

886-98. Though he lately repented himself that he had ever created Man and was sorry at heart when looking down on the earth he saw it filled with irreligiousness and wickedness and all created things depraved and corrupt,—yet when he had just destroyed this wicked generation, he found 'one man so just and righteous that he relented, gave up his determination to blot out mankind and has made a covenant with Noah and all living creatures that

there shall no more be a deluge, that the sea shall no more overflow the earth, nor rain drown it with man and beast. But whenever there shall be a cloud in the sky threatening another deluge—the three coloured bow of God shall appear on the heavens so that God will look upon it and bethink him of the covenant he had made and thus save the world from a second destruction.

886-7. **late**, lately. Comp. *Gen.* vi, 6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart"

888-9. This is from *Gen.* vi 11—12. "And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." **violence**, wickedness. The reference is to Cain's descendants. **flesh**, created things' **each their way** each according to its own particular nature. Modern grammar does not tolerate 'their' after 'each'. **those removed**, when this wicked generation has been destroyed (by the deluge).

890-1. One just man shall find such favour with God that for his sake God shall relent and give up his resolve to blot out mankind. **grace**, favour. **one**, Noah. **blot out**, erase from the face of the creation. Comp. *Gen.* vi 8—9, "But, Noah found grace in the eyes of the Lord.....Noah was a righteous man, and perfect in his generations"

892-5. See quotation from *Gen.* xi. under l. 867.

897. **triple-coloured bow**, the rainbow. See on l. 866.

897-8. **whereon** etc. Comp. *Gen.* i v. 14—16, "And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud...and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. **call to mind**, remember.

898-901. Thus shall the world continue without dread of destruction through all its manifold vicissitudes and changes, until fire burns up all things, both heaven and earth, and from the ashes springs up a new, renovated world "wherein dwelleth righteousness"

898-9. Comp. *Gen.* viii 22, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." **seed-time**, *i. e.*, the sowing season. **heat** of summer, **hoary frost**, of winter: frost whitening the ground. The more popular name is 'hoar-frost', *i. e.*, white frost, the white particles formed by the freezing of dew.

900-1. **hold their course**, continue.

• **till fire** etc., this is from 2 *Pet.* iii. 12—13, "looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall met with fervent heat. But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. See on x. 647. **purges all things new**, this is almost a Zeugma, meaning, 'fire purifies all things by burning up the old and substituting them by new. **wherein** etc., in that new heaven and new earth only the righteous shall be permitted to live.

PARADISE LOST

BOOK XII.

THE ARGUMENT.

The Angel Michael continues, from the Flood, to relate what shall succeed ; then, in the mention of Abraham, comes by degrees to explain who that Seed of the Woman shall be which was promised Adam and Eve in the Fall : his incarnation, death, resurrection, and ascension ; the state of the Church till his second coming. Adam, greatly satisfied and comforted by these relations and promises, descends the hill with Michael ; wakens Eve, who all this while had slept, but with gentle dreams composed to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.

As one who, in his journey, bates at noon,
Though bent on speed, so here the Archangel paused
Betwixt the world destroyed and world restored,
If Adam aught perhaps might interpose ;
Then, with transition sweet, new speech resumes :—

“Thus thou hast seen one world begin and end,
And Man as from a second stock proceed.
Much thou hast yet to see ; but I perceive
Thy mortal sight to fail, objects divine
Must needs impair and weary human sense.
Henceforth what is to come I will relate ;
Thou, therefore, give due audience, and attend.

“This second source of men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity,
With some regard to what is just and right
Shall lead their lives, and multiply apace,
Labouring the soil, and reaping plenteous crop,
Corn, wine, and oil ; and, from the herd or flock

Oft sacrificing bullock, lamb, or kid, 20
With large wine-offerings poured, and sacred feast,
Shall spend their days in joy unblamed, and dwell
Long time in peace, by families and tribes,
Under paternal rule, till one shall rise,
Of proud, ambitious heart, who, not content
With fair equality, fraternal state,
Will arrogate dominion undeserved
Over his brethren, and quite dispossess
Concord and law of Nature from the Earth—
Hunting (and men, not beasts, shall be his game) 30
With war and hostile snare such as refuse
Subjection to his empire tyrannous.
A mighty hunter thence he shall be styled
Before the Lord, as in despite of Heaven,
Or from Heaven claiming second sovereignty,
And from rebellion shall derive his name,
Though of rebellion others he accuse.
He, with a crew, whom like ambition joins
With him or under him to tyrannize, 40
Marching from Eden towards the west, shall find
The plain, wherein a black bituminous gurge
Boils out from under ground, the mouth of Hell.
Of brick, and of that stuff, they cast to build
A city and tower, whose top may reach to Heaven ;
And get themselves a name, lest, far dispersed
In foreign lands, their memory be lost—
Regardless whether good or evil fame.
But God, who oft descends to visit men
Unseen, and through their habitations walks,
To mark their doings, them beholding soon, 50
Comes down to see their city, ere the tower
Obstruct Heaven-towers, and in derision sets

Upon their tongues a various spirit, to rase
 Quite out their native language, and, instead,
 To sow a jangling noise of words unknown.
 Forthwith a hideous gabble rises loud
 Among the builders ; each to other calls,
 Not understood—till, hoarse and all in rage,
 As mocked they storm. Great laughter was in Heaven,
 And looking down to see the hubbub strange 60
 And hear the din. Thus was the building left
 Ridiculous, and the work *Confusion* named."

Whereto thus Adam, fatherly displeased :—
 "O execrable son so to aspire
 Above his brethren, to himself assuming
 Authority usurped, from God not given !
 He gave us only over-beast, fish, fowl,
 Dominion absolute ; that right we hold
 By his donation : but man over men
 He made not lord—such title to himself 70
 Reserving, human left from human free.
 But this usurpur his encroachment proud
 Stays not on Man ; to God his tower intends
 Siege and defiance. Wretched man ! what food
 Will he convey up thither, to sustain
 Himself and his rash army, where thin air
 Above the clouds will pine his entrails gross,
 And famish him of breath, if not of bread ?"

To whom thus Michael :—"Justly thou abhorr'st
 That son, who on the quiet state of men 80
 Such trouble brought, affecting to subdue
 Rational liberty ; yet know withal
 Since thy original lapse, true liberty
 Is lost, which always with right reason dwells
 Twinned, and from her hath no dividual being

Reason in Man obscured, or not obeyed,
 Immediately inordinate desires
 And upstart passions catch the government
 From Reason, and to servitude reduce *
 Man, tell then free. Therefore, since he permits 10
 Within himself unworthy powers to reign
 Over free reason, God, in judgment just,
 Subjects him from without to violent lords,
 Who oft as undeservedly enchain
 His outward freedom. Tyranny must be,
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice and some fatal curse annexed,
 Deprives them of their outward liberty, 100
 Their inward lost : witness the irreverent son
 Of him who built the ark, who, for the shame
 Done to his father, heard this heavy curse,
Servant of servants, on his vicious race.
 Thus will this latter, as the former world,
 Still tend from bad to worse, till God at last,
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes, resolving from thenceforth
 To leave them to their own polluted ways, 110
 And one peculiar nation to select
 From all the rest, of whom to be invoked—
 A nation from one faithful man to spring
 Him on this side Euphrates yet residing,
 Bred up in idol-worship—Oh, that men
 (Canst thou believe ?) should be so stupid grown,
 While yet the patriarch lived who scaped the Flood,
 As to forsake the living God, and fall

To worship their own work in wood^d and stone
 For gods !—yet him God the Most High voutsafes 120
 To call by vision from his father's house,
 His kindred, and false gods, into a land
 Which he will show him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so that in his seed
 All nations shall be blest. He straight obeys,
 Not knowing to what land, yet firm believes.
 I see him, but thou canst not, with what faith
 He leaves his gods, his friends, and native soil,
Ur of Chaldæa, passing now the ford *Superfluous* 130
To Haran—after him a cumbrous train
 Of herds and flocks, and numerous servitude—
 Not wandering poor, but trusting all his wealth
 With God, who called him, in a land unknown.
Canaan he now attains ; I see his tents
 Pitched about Sechem and the neighbouring plain
 Of Moreh. There, by promise, he receives
 Gift to his progeny of all that land,
 From Hamath northward to the Desert south
 (Things by their names I call, though yet unnamed), 140
 From Hermon east to the great western sea ;
 Mount Hermon, yonder sea, each place behold
 In prospect, as I point them : on the shore,
 Mount Carmel ; here, the double-founted stream,
 Jordan, true limit eastward ; but his sons
 Shall dwell to Senir, that long ridge of hills.
 This ponder that all nations of the Earth
 Shall in his seed be blessed. By that seed
 Is meant thy great Deliverer who shall bruise
 The Serpents head ; whereof to thee anon 150
 Plainlier shall be revealed. This patriarch blest,

Whom *faithful Abraham* due time shall call,
 A son, and of his son a grandchild, leaves,
 Like him in faith, in wisdom, and renown.
 The grandchild, with twelve sons increased, departs
From Canaan to a land hereafter called
Egypt, divided by the river Nile.
 See where it flows, disgorging at seven mouths
 Into the sea To sojourn in that land
 He comes, invited by a younger son 160
 In time of dearth—a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh There he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a sequent king, who seeks
 To stop their overgrowth, as inmate guests
 Too numerous, whence of guests he makes them slaves
 In-hospitably, and kills their infant males,
 Till, by two brethren (those two brethren call
 Moses and Aaron) sent from God to claim 170
 His people from enthrallment, they return,
 With glory and spoil, back to their promised land
 But first the lawless tyrant, who denies
 To know their God, or message to regard,
 Must be compelled by signs and judgments dire
 To blood unshed the rivers must be turned;
Frogs, lice, and flies must all his palace fill
 With loathed intrusion, and fill all the land,
 His cattle must of rot and murrain die;
Botches and blains must all his flesh emboss 180
 And all his people, thunder mixed with hail,
Hail mixed with fire, must rend the Egyptian sky
 And wheel on the earth, devouring where it rolls
 What it devours, not, herb or fruit, or grain,

A darksome cloud of locasts swarming down
 Must eat, and on the ground leave nothing green ;
 Darkness must overshadow all his bounds,
 Palpable darkness, and blot out three days ;
 Last, with one midnight-stroke, all the first-born
 Of Egypt must lie dead. Thus with ten wounds 190
 The river-dragon tamed at length submits
 To let his sojourners depart, and oft
 Humbles his stubborn heart, but still as ice
 More hardened after thaw ; till, in his rage
 Pursuing whom he late dismissed, the sea
 Swallows him with his host, but them lets pass,
 As on dry land, between two crystal walls,
 Awed by the rod of Moses so to stand
 Divided till his rescued gain their shore :
 Such wondrous power God to his Saint will lend, 200
 Though present in his Angel, who shall go
 Before them in a cloud, and pillar of fire—
 By day a cloud, by night a pillar of fire—
 To guide them in their journey, and remove
 Behind them, while the obdurate king pursues.
 All night he will pursue, but his approach
 Darkness defends between till morning-watch ;
 Then through the fiery pillar and the cloud
 God looking forth will trouble all his host,
 And craze their chariot-wheels : when, by command, 210
 Moses once more his potent rod extends
 Over the sea ; the sea his rod obeys ;
 On their embattled ranks the waves return,
 And overwhelm their war. The race elect
 Safe towards Canaan, from the shore, advance
 Through the wild Desert—not the readiest way,
 , entering on the Canaanite alarmed,

War terrify them inexpert, and fear
Return them back to Egypt, chosing rather
Inglorious life with servitude ; for life 220
To noble and ignoble is more sweet
Untrained in arms, where rashness leads not on.
This also shall they gain by their delay
In the wide wilderness : there they shall found
Their government, and their great Senate choose
Through the twelve tribes, to rule by laws ordained.
God, from the Mount of Sinai, whose grey top
Shall tremble, he descending, will himself,
In thunder, lightning, and loud trumpet's sound,
Ordain them laws—part, such as appertain 230
To civil justice ; part, religious rites
Of sacrifice, informing them, by types
And shadows, of that destined Seed to bruise
The Serpent, by what means he shall achieve
Manknd's deliverance. But the voice of God
To mortal ear is dreadful : they beseech
That Moses might report to them his will,
And terror cease ; he grants what they besought,
Instructed that to God is no access
Without Mediator, whose high office now 240
Moses in figure bears, to introduce
One greater, of whose day he shall foretell,
And all the Prophets, in their age, the times
Of great Messiah shall sing. Thus laws and rites
Established, such delight hath God in men
Obedient to his will that he voutsafes
Among them to set up his tabernacle—
The Holy One with mortal men to dwell.
By his prescript a sanctuary is framed
Of cedar, overlaid with gold : therein

An ark, and in the ark his testimony,
 The records of his covenant ; over these
 A mercy-seat of gold, between the wings
 Of two bright Cherubim ; before him burn
 Seven lamps, as in a zodiac representing
 The heavenly fires. Over the tent a cloud
 Shall rest by day, a fiery gleam by night,
 Save when they journey ; and at length they come,
 Conducted by his Angel, to the land
 Promised to Abraham and his seed. The rest 260
 Were long to tell—how many battles fought ;
 How many kings destroyed, and kingdoms won ;
 Or how the sun shall in mid-heaven stand still
 A day entire, and night's due course adjourn,
 Man's voice commanding, 'Sun, in Gibeon stand,
 And thou, Moon, in the vale of Aialon,
 Till *Israel* overcome !'—so call the third
 From Abraham, son of Isaac, and from him
 His whole descent, who thus shall Canaan win."

Here Adam interposed :—"O sent from Heaven, 270
 Enlightener of my darkness, gracious things
 Thou hast revealed, those chiefly which concern
 Just Abraham and his seed. Now first I find
 Mine eyes true opening, and my heart much eased,
 Erewhile perplexed with thoughts what would become
 Of me and all mankind ; but now I see
 His day, in whom all nations shall be blest—
 Favour unmerited by me, who sought
 Forbidden knowledge by forbidden means.
 This yet I apprehend not—why to those 280
 Among whom God will deign to dwell on Earth
 So many and so various laws are given.
 So many laws argue so many sins

Among them ; how can God with such reside ?”
 To whom thus Michael :—“Doubt not but that sin
 Will reign among them, as of the begot ;
 And therefore was law given them, to evince
 Their natural pravity, by stirring up
 Sin against Law to fight, that, when they see
 Law can discover sin, but not remove, 290
 Save by those shadowy expiations weak,
 The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for Man,
 Just for unjust, that in such righteousness,
 To them by faith imputed, they may find
 Justification towards God, and peace
 Of conscience, which the law by ceremonies
 Cannot appease, nor man the moral part
 Perform, and not performing cannot live.
 So Law appears imperfect, and but given 300
 With purpose to resign them, in full time,
 Up to a better covenant, disciplined
 From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear
 To filial, works of law to works of faith.
 And therefore shall not Moses, though of God
 Highly beloved, being but the minister
 Of Law, his people into Canaan lead ;
 But Joshua, whom the Gentiles Jesus call 310
 His name and office bearing who shall quell
 The adversary Serpent, and bring back
 Through the world's wilderness long-wandered Man
 Safe to eternal Paradise of rest.
 Meanwhile they, in their earthly Canaan placed,
 Long time shall dwell and prosper, but when sins

National interrupt their public peace,
 Provoking God to raise them enemies—
 From whom as oft he saves them penitent,
 By Judges first, then under Kings ; of whom 320
 The second, both for piety renowned
 And puissant deeds, a promise shall receive
 Irrevocable, that his regal throne
 For ever shall endure. The like shall sing
 All Prophecy—that of the royal stock
 Of David (so I name this king) shall rise
 A son, the Woman's Seed to thee foretold,
 Foretold to Abraham as in whom shall trust
 All nations, and to kings foretold of kings
 The last, for of his reign shall be no end. 330
 But first a long succession must ensue ;
 And his next son, for wealth and wisdom famed,
 The clouded ark of God, till then in tents
 Wandering, shall in a glorious temple enshrine.
 Such follow him as shall be registered
 Part good, part bad ; of bad the longer scroll :
 Whose foul idoltries and other faults,
 Heaped to the popular sum, will so incense
 God, as to leave them, and expose their land,
 Their city, his temple, and his holy ark, 340
 With all his sacred thing, a scorn and prey
 To that proud city whose high walls thou saw'st
 Left in confusion, Babylon thence called.
 There in captivity he lets them dwell
 The space of seventy years ; then brings them back,
 Remembering mercy, and his covenant sworn
 To David, established as the days of Heaven.
 Returned from Babylon by leave of kings,
 Their lords, whom God disposed the house of God

They first re-edify, and for a while 350
 In mean estate live moderate, till, grown
 In wealth and multitude, factious they grow.
 But first among the priests dissension springs—
 Men who attend the altar, and should most .
 Endeavour peace : their strife pollution brings
 Upon the temple itself ; at last they seize
 The sceptre, and regard not David's sons ;
 Then lose it to a stranger, that the true
 Anointed King Messiah might be born
 Barred of his right. Yet at his birth a star, 360
 Unseen before in heaven, proclaims him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh, and gold :
 His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night ;
 They gladly thither haste, and by a quire
 Of squadroned Angels hear his carol sung.
 A Virgin is his mother, but his sire
 The Power of the Most High. He shall ascend
 The throne hereditary, and bound his reign 370
 With Earth's wide bounds, his glory with the Heavens "
 He ceased, discerning Adam with such joy
 Surcharged as had, like grief, been dewed in tears,
 Without the vent of words ; which these he breathed :—
 "O prophet of glad tidings, finisher
 Of utmost hope ! now clear I understand
 What oft my steadiest thoughts have searched in vain,—
 Why our great Expectation should be called
 The Seed of Woman. Virgin Mother, hail !
 High in the love of Heaven, yet from my loins 380
 Thou shalt proceed, and from thy womb the Son
 Of God Most High ; so God with Man unites. "

Needs must the Serpent now his capital bruise
 Expect with mortal pain. Say where and when
 Their fight, what stroke shall bruise the Victor's heel."

To whom thus Michael :—"Dream not of their fight
 As of a duel, or the local wounds
 Of head or heel. Not therefore joins the Son
 Manhood to Godhead, with more strength to foil
 Thy enemy ; nor so is overcome 390
 Satan, whose fall from Heaven, a deadlier bruise,
 Disabled not to give thee thy death's wound ;
 Which he who comes thy Saviour shall recure,
 Not by destroying Satan, but his works
 In thee and in thy seed. Nor can this be,
 But by fulfilling that which thou didst want,
 Obedience to the law of God, imposed
 On penalty of death, and suffering death,
 The penalty to thy transgression due,
 And due to theirs which out of thine will grow : 400
 So only can high justice rest appaid?
 The Law of God exact he shall fulfil
 Both by obedience and by love, though love
 Alone fulfil the Law ; thy punishment
 He shall endure, by coming in the flesh
 To a reproachful life and cursed death,
 Proclaiming life to all who shall believe
 In his redemption, and that his obedience
 Imputed becomes theirs by faith—his merits
 To save them, not their own, though legal, works. 410
 For this he shall live hated, blasphemed,
 Seized on by force, judged, and to death condemned
 A shameful and accursed, nailed to the cross
 By his own nation, slain for bringing life ;
 But to the cross he nails thy enemies—

The Law that is against thee, and the sins
 Of all makind, with him there crucified,
 Never to hurt them more who rightly trust
 In this his satisfaction. So he dies,
 But soon revives ; Death over him no power 420
 Shall long usurp. Ere the third dawning light
 Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,
 Thy ransom paid, which Man from Death redeems—
 His death for Man, as many as offered life
 Neglect not, and the benefit embrace
 By faith not void of works. This godlike act
 Annuls thy doom, the death thou shouldst have died
 In sin for ever lost from life ; this act
 Shall bruise the head of Satan, crush his strength, 430
 Defeating Sin and Death, his two main arms,
 And fix far deeper in his head their stings
 Than temporal death shall bruise the Victor's heel,
 Or theirs whom he redeems—a death-like sleep,
 A gentle wafting to immortal life.
 Nor after resurrection shall he stay
 Longer on Earth than certain times to appear
 To his disciples—men who in his life
 Still followed him ; to them shall leave in charge
 To teach all nations what of him they learned 440
 And his salvation, them who shall believe
 Baptizing in the profuent stream—the sign
 Of washing them from guilt of sin to life
 Pure, and in mind prepared, if so befall,
 For death like that which the Redeemer died.
 All nations they shall teach ; for from that day
 Not only to the sons of Abraham's loins
 Salvation shall be preached, but to the sons

Of Abraham's faith wherever through the world ;
 So in his seed all nations shall be blest. 450
 Then to the Heaven of Heavens he shall ascend
 With victory, triumphing through the air
 Over his foes and thine ; there shall surprise
 The Serpent, Prince of Air, and drag in chains
 Through all his realm, and there confounded leave ,
 Then enter into glory, and resume
 His seat at God's right hand, exalted high
 Above all names in Heaven ; and thence shall come,
 When this World's dissolution shall be ripe,
 With glory and power, to judge both quick and dead— 460
 To judge the unfaithful dead, but to reward
 His faithful, and receive them into bliss,
 Whether in Heaven or Earth ; for then the Earth
 Shall all be Paradise, far happier place
 Than this of Eden, and far happier days."

So spake the Archangel Michael ; then paused,
 As at the World's great period ; and our Sire,
 Replete with joy and wonder, thus replied :—

"O Goodness infinite, Goodness immense,
 That all this good of evil shall produce, 470
 And evil turn to good—More wonderful
 Than that which by creation first brought forth
 Light out of darkness ! Full of doubt I stand,
 Whether I should repent me now of sin
 By me done and occasioned, or rejoice
 Much more that much more good thereof shall spring—
 To God more glory, more good-will to men
 From God—and over wrath grace shall abound.
 But say, if our Deliverer up to Heaven
 Must reascend, what will betide the few, 480
 His faithful, lest among the unfaithful herd

The enemies of truth. Who then shall guide
 His people, who defend ? Will they not deal
 Worse with his followers than with him they dealt ?”

“Be sure they will,” said the Angel : “but from Heaven
 He to his own a Comforter will send,
 The promise of the Father, who shall dwell,
 His Spirit, within them, and the law of faith
 Working through love upon their hearts shall write,
 To guide them in all truth, and also arm 490
 With spiritual armour, able to resist
 Satan’s assaults, and quench his fiery darts—
 What man can do against them not afraid,
 Though to the death ; against such cruelties
 With inward consolations recompensed,
 And oft supported so as shall amaze
 Their proudest persecutors. For the Spirit,
 Poured first on his Apostles, whom he sends
 To evangelize the nations, then on all
 Baptized, shall them with wondrous gifts endue 500
 To speak all tongues, and do all miracles,
 As did their Lord before them. Thus they win
 Great numbers of each nation to receive
 With joy the tidings brought from Heaven : at length
 Their ministry performed, and race well run,
 Their doctrine and their story written left,
 They die ; but in their room, as they forewarn,
 Wolves shall succeed for teachers, grievous wolves,
 Who all the sacred mysteries of Heaven
 To their own vile advantages shall turn 510
 Of lucre and ambition, and the truth
 With superstitions and traditions taint,
 Left only in those written records pure,
 Though not but by the Spirit understood.

Then shall they seek to avail themselves of names,
 Places, and titles, and with these to join
 Secular power, though feigning still to act
 By spiritual ; to themselves appropriating
 The Spirit of God, promised alike and given
 To all believers ; and, from that pretence,
 Spiritual laws by carnal power shall force 520
 On every conscience—laws which none shall find
 Left them enrolled, or what the Spirit within
 Shall on the heart engrave. What will they then
 But force the Spirit of Grace itself, and bind
 His consort, Liberty ? what but unbuild
 His living temples, built by faith to stand—
 Their own faith, not another's ? for, on Earth,
 Who against faith and conscience can be heard
 Infallible ? Yet many will presume : 530
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of Spirit and Truth ; the rest, far greater part,
 Will deem in outward rites and specious forms
 Religion satisfied ; Truth shall retire
 Bestuck with slanderous darts, and works of faith
 Rarely be found. So shall the World go on,
 To good malignant, to bad men benign,
 Under her own weight groaning, till the day
 Appear of respiration to the just 540
 And vengeance to the wicked, at return
 Of Him so lately promised to thy aid,
 The Woman's Seed—obscurely then foretold,
 Now amplier known thy Saviour and thy Lord ;
 Last in the clouds from Heaven to be revealed
 In glory of the Father, to dissolve
 Satan with his perverted World ; then raise

From the conflagr^{ant} mass, purged and refined,
 New Heavens, new Earth, Ages of endless date
 Founded in righteousness and peace and love, 550
 To bring forth fruits, joy, and eternal bliss."

He ended ; and thus Adam last replied ;—
 "How soon hath thy prediction, Seer blest,
 Measured this transient World, the race of Time,
 Still Time stand fixed ! Beyond is all abyss—
 Eternity, whose end no eye can reach.
 Greatly instructed I shall hence depart,
 Greatly in peace of thought, and have my fill
 Of knowledge, what this vessel can contain ;
 Beyond which was my folly to aspire. 560
 Henceforth I learn that to obey is best,
 And love with fear the only God, to walk
 As in his presence, ever to observe
 His providence, and on him sole depend,
 Merciful over all his works, with good
 Sill overcoming evil, and by small
 Accomplishing great thing—by things deemed weak
 Subverting worldly-strong, and worldly-wise
 By simply meek ; that suffering for Truth's sake
 Is fortitude to highest victory, 570
 And to the faithful death the gate of life—
 Taught this by his example whom I now
 Acknowledge my Redeemer ever blest."

To whom thus also the Angel last replied :—
 "This having learned, thou hast attained the sum
 Of wisdom ; hope no higher, though all the stars
 Thou knew'st by name, and all the ethereal powers
 All secrets of the Deep, all Nature's works,
 Or works of God in heaven, air, earth, or sea,
 And all the riches of this world, enjoy'st, 580

And all the rule, one empire. Only add
 Deeds to thy knowledge answerable ; add faith ;
 Add virtue, patience, tempérance ; add love,
 By name to come called Charity, the soul
 Of all the rest : then wilt thou not be loth
 To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.
 Let us descend now, therefore, from this top
 Of speculation ; for the hour precise
 Exacts our parting hence ; and, see ! the guards, 590
 By me encamped on yonder hill, expect
 Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round.
 We may no longer stay. Go, waken Eve ;
 Her also I with gentle dreams have calmed,
 Portending good, and all her spirits composed
 To meek submission : thou, at season fit,
 Let her with thee partake what thou hast heard—
 Chiefly what may concern her faith to know,
 The great deliverance by her seed to come 600
 (For by the Woman's Seed) on all mankind—
 That ye may live, which will be many days,
 Both in one faith unanimous ; though sad
 With cause for evils past, yet much more cheered
 With meditation on the happy end."

He ended, and they both descend the hill.
 Descended, Adam to the bower where Eve
 Lay sleeping ran before, but found her waked ;
 And thus with words not sad she him received :—

"Whence thou return'st and whither went'st I know ; 610
 For God is also in sleep, and dreams advise,
 Which he hath sent propitious, some great good
 Presaging, since, with sorrow and heart's distress

Wearied, I fell asleep. But now lead on ;
 In me is no delay ; with thee to go
 Is to stay here ; without thee here to stay
 Is to go hence unwilling ; thou to me
 Art all things under Heaven, all places thou,
 Who for my wilful crime art banished hence.
 'This further consolation yet secure
 I carry hence : though all by me is lost,
 Such favour I unworthy am voutsafed,
 By me the Promised Seed shall all restore."

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So spake our mother Eve ; and Adam heard
 Well pleased, but answered not ; for now too nigh
 The Archangel stood, and from the other hill
 To their fixed station, all in bright array,
 The Cherubim descended, on the ground
 Gliding meteorous, as evening mist
 Risen from a river o'er the marish glides,
 And gathers ground fast at the labourer's heel
 Homeward returning' High in front advanced, '
 The brandished sword of God before them blazed,
 Fierce as a comet ; which with torrid heat,
 And vapour as the Libyan air adust
 Began to parch that temperate clime ; whereat
 In either hand the hastening Angel caught
 Our lingering parents, and to the earnest gate
 Led them direct, and down the cliff as fast
 To the subjected plain—then disappeared.
 They, looking back, all the eastern side beheld
 Of Paradise, so late their happy seat,
 Waved over by that flaming brand ; the gate
 With dreadful faces thronged and fiery arms.
 Some natural tears they dropped, but wiped them soon ;
 The world was all before them, where to choose
 Their place of rest, and Providence their guide.
 They, hand in hand, with wandering steps and slow,
 Through Eden took their solitary way.

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BOOK XII.

NOTES.

The principal topics of this book are—

- (1) The continuation of the Biblical account.
- (2) The birth, crucifixion and resurrection of Jesus.
- (3) His victory over Satan—explained.
- (4) Adam's expulsion from Paradise with assurance that the mind is its own place and can make a heaven of hell, a life of virtue is a life in Paradise.

1-5. Like one who is bent on going forward but stops in his journey at noon—pauses for extreme heat of the sun—the Archangel Michael 'paused' after having described the destruction of the old sinful world and the restoration of a new heaven and new earth waiting to see if Adam had anything to say. But Adam said nothing and the archangel thus proceeded with his narrative.

1. *bait*s, stops, halts, Comp. *Sam. Ago* 1538, "evil news rides post, while good news *bait*s." In the first edition, the word was *bates*, contracted from *abates*, 'slackens.' The idea required is of halting absolutely, not merely slackening the speed, as Michael 'paused' in his narrative. at *noon*, he compared to the meridian splendour of Michael's narrative—surely the climax of it was reached when the destruction of the old world and the restoration of a new, were described.

3. *Betwixt* the narrative of.

4. *ought* etc. might put in or say anything.

5. *transition* is perhaps here used in its sense in classical rhetoric, 'a brief outline of what has been and what is going to be said.'

6. In the First edition when the poem ended with an inordinately long Book x., this line followed immediately after that which forms the last line of Book XI now. In the second edition, the xth. book was split up into Books XI and XII and five new lines added on at the beginning of Book XII as a fit prologue or introduction.

one etc., i.e. one world end and another begin, or rather the same old world "purged" by fire into a new.

7. The reference is to the destruction by the deluge of the descendants of Cain and Seth followed on the earth by those of Noah.

The former had turned to evil courses of life. God destroyed them and gave the world re-emerging from the waters of the deluge to the righteous sons of Noah.

8-11. Up till now what Adam had seen he had seen in visions. The very splendour of heavenly things might dazzle his sense—therefore the archangel proposes that he shall no more see the future in visions but hear it in narrative.

9-10. Reminds one of Tennyson's lines in *Ænone*,

"Yet, indeed,
If gazing on divinity disrobed
Thy mortal eyes are frail to judge of fair."

impair and weary, overpower and dazzle. **sense** of sight.

12. **give due attendance**, listen as thou shouldst.

13-24. The children of Noah, as long as they are but a few and as long as they still remember the severe judgment with which God had judged the descendants of Cain, and are filled with the fear of God, shall live justly and righteously, and increase quickly, cultivate the soil, reap abundant harvests of corn, wine and oil, and spend their days in innocent joy by often sacrificing to God a bullock, a lamb or a kid together with presents of wine and sacred feasts, and thus live in peace for a long time in tribes and families under the rule of their patriarchs. The picture is that of what is called 'the silver Age' when the patriarchal form of Government obtained in the world.

13. **second source**, new generation, sons of Noah.

14. **judgment past**, the judgment with which God had judged the descendants of Cain—their destruction under divine wrath by the deluge.

16-7. Shall lead their lives with some regard etc.;—*i.e.* shall continue to be somewhat just and righteous.

multiply apace, speedily increase or swell in number.

18. **Labouring**, cultivating. In Shakespeare's "he would labour by delivery", it means effect by labour.

wine-offerings, wine was offered by the Jews as a present to God (as the *Tantrics* do in our country). Read 'with' before sacred."

22. **joy unblamed**, innocent, righteous merriment.

23. **by**, in.

24. **paternal rule**, rule of the patriarchs or the headmen of the tribes or families.

24-32. The reference is to Nimrod. So the children of Noah shall live in peace under their paternal rule until Nimrod shall arise a man proud, ambitious and ill content to remain in a position of

equality with others, in the condition of a brother bearing rule and not parent exercising it,—he shall arise and usurp to himself authority and dominion over his brethren, upset harmony and the law of nature, hunt men and bear down by open war or secret stratagem all those who would not yield to his tyranny.

24. **one**, Nimrod. See *Gen.* x. 8-10. Milton was a republican—he could not possibly have any sympathy for one who asserted monarchical power and tyranny over others. Hence his severe condemnation of Nimrod. The Bible picture of Nimrod is not so dark. He was a mighty conqueror and a founder of extensive empires, particularly those of Babylon and Ninevah. The passage has thus an autobiographical interest.

26. **fair equality**, a position of equality with other members of his family or tribe, a condition of brotherhood with them. He was desirous of breaking through his natural position of subjection to rule and misappropriating it.

27. **arrogate**, insolently usurp to himself. **undeserved**, unjust.

28-9. **dispossess from the Earth**, oust or drive out of the earth. **concord**, harmony and agreement among men. **law of Nature**, may mean either 'the law of natural succession, the right of the eldest member to rule for the time being' or 'the law that all men should live in harmony owing obedience and reverence to those in authority'. *Comp.* ii. 496-8.

"O shame to men ! Devil with devil damn'd
Firm concord holds ; men only disagree
Of creatures rational"

30. **Hunting** etc. In the Bible Nimrod is represented as "successful in war, and distinguished in the chase". He was thus a hunter—Milton says, not of beasts but of men : a great conqueror and usurper.

31. **war and hostile** ~~en~~^{re}, *i. e.* open war and secret stratagem. **such**, men as.

33-7. Since he shall hunt men, Nimrod will be called a mighty hunter before the Lord either because he would defy God or because he would claim authority next to God as though by divine right, and though he shall accuse and punish others for rebelling against him, he shall himself derive his very name from rebellion.

34-5. **Before the Lord**, the Hebrew word for 'before' in *Gen.* x. 9, has been explained either as (1) in defiance of God or (2) under God, *i. e.* "usurping all authority to himself next under God, and claiming it by divine right" (*Newton*). Milton was not sure which to accept—hence he suggests both, and says, 'Nimrod was so called either (1) *in despite of*, in defiance of God or (2) *claiming sovereignty from God and as next under him*. Milton,

a staunch republican, was a determined enemy of 'the divine right of kings'—a theory on which the Stuarts stumbled and lost one his head and another his throne. *Sovranty* is the more correct spelling from Italian *Sovrano*,—the modern spelling being due to a confusion with the word 'reign'.

36. Alluding to the Hebrew root *marad*, to rebel, whence the name 'Nimrod'. He also derived his 'name' or title to rule by rebelling against and usurping the authority of his betters.

38-62. The description here is of the building of the Tower of Babel given in *Gen.* xi. 2-9. There is no authority in the Bible for connecting Nimrod with the making of this Tower. Josephus in his *Antiquities* gave currency to it, and Milton has followed him here. All that the Scripture says is that he had one of his capitals in Babylon. In Babylon he established the first seat of his empire, so that it came afterwards to be called "the land of Nimrod" (*Mic.* v. 6).

38. crew, miscellaneous rabble of men. like, similar

39. *i. e.* to tyrannize over others under the ægis of his great power.

41-2. This is the plain on which the Tower of Babel was sought to be constructed. The plain was in Mesopotamia, fringed by the Euphratis. In this plain a huge chasm in the ground threw up seething bitumen—this chasm was the mouth of Hell. bitumen, a sort of mineral pitch; it abounded in Babylon. In Bk. x. Sin and Death use it in cementing their bridge (see *ad loc.* gurge, whirlpool the mouth of Hell, not Milton's 'Hell' which was immense fathoms down under chaos but 'Tartarus' of classical mythology (*Patal* of the Hindus). So Vergil called Avernus "the gate of hell."

43-7. They plan to construct with bricks and bitumen, a city and tower the top of which shall reach heaven. So may they perpetuate their name when they shall be dispersed over the earth—they would not care whether their name be for good or bad.

43. that stuff, bitumen. cast, plan.

45. name, reputation. dispersed, scattered (as they shall be in time).

46. lost, forgotten.

47. They would not care whether their fame were good or bad.

48-ff. The authority is *Gen. xi. 5-9.*

49. habitations, dwelling places.

52. obstruct, be built so high as to obstruct the towers of heaven. in derision, scornfully.

53-5. (Set) a various spirit upon their tongues so as to

phrase quite their native language and, in its place, sow a confused argon of unintelligible sounds. a various spirit, a spirit of variance or difference. Comp. "the lying spirit" in *2 Chron. xviii. 22* - a spirit of lying. **rase**, erase; obliterate. **sow**, scatter among them, cause to grow. a jangling noise, a confused sound, a jargon or gibberish.

56. **Forthwith**, immediately. **hideous gabble**, uncouth jargon.

57-9. Each speaks to the other but none understands, until they all grow angry and, thinking that each mocks the other, begin to storm and rave most outrageously. **hoarse**, cry themselves hoarse as from the top of their voices to make others understand them. **As mooked**, thinking that they are mocked and scorned. **storm**, fly into passion.

6. The angels laughed and looked down on the earth to see the confusion and hear the clamours. **hubbub**, is now used to mean an uproar or confusion of sounds. But to "see" it in this sense would be little better than ridiculous.

62. **Ridiculous**, i. e. in a ridiculously ruinous or dilapidated condition. **the work named Confusion**; the Hebrew word for 'Babel' also means 'confusion'. So in *Gen. xi 9* "Therefore was the name of it called Babel", where the margin gives "confusion."

In modern English Babel does mean confusion; comp. *The Princess*, "Let be their cancelled *Babel*."

63. **fatherly displeased**, displeased as a father is with a wicked son.

64-91. How accursed is Nimrod who aspires to rule over his brethren, who assumes to himself an authority which he claims illegitimately since God gave man no power to rule over his fellow men. He did indeed give him absolute authority over the beasts and birds but the rule over men he kept to himself but gave man none, leaving one human being free from the control of or subjection to another.

64. **execrable**, hateful, abominable, accursed. **aspire**, soar, fly. This is the literal sense; hence, 'to be ambitious of gaining authority.'

66. **usurped**, not rightfully belonging to him as 'not given to man from God.'

68. **that right** etc., the right to rule over beasts and birds we possess as a gift from God or as a delegation of authority from him.

70. **such title**, authority over men.

71. **human** etc., leaving one human being free from the rule or authority of another.

72-4. But this vile lover of power, Nimrod, does not seem to be satisfied with power over man alone; he aspires to build his towers up to heaven-gates by way of defying and laying siege to the kingdom of God. **Stays not**, is not content with stretching. **intends**, threatens. Milton must have read the *Antiquities* of Josephus carefully—he says that Nimrod built the Tower of Babel so as to be “avenged on god, if he should have a mind to drown the world again.”

74-8. I must confess that these lines seem to me to be a kind of pathos. Adam condemns the vain ambition of Nimrod in that he fails to see that life in the upper regions of the air in heaven is impossible for a human being as he must needs have something more gross than air to feed upon and he cannot even breathe the thin ether of those places:—he shall thus be wanting in both bread and breath there and thus perish. Keightley remarks, “that the knowledge of physics which the lines reveal is not very appropriate in the mouth of Adam.”

75. **convey**, carry. **thither**, to heaven.

77. **pine**, waste. This transitive use occurs also in Shakespeare, *Rich. II. V. I. 77.*, “where sickness...*pineth* the clime.” **entrails gross**, material organs or organs of his material body.

78. **famish**, rob, deprive. Notice the jingle on ‘breath’ and ‘bread’.

79-101. Michael’s argument is this :

Liberty and reason—in other words, outward freedom and inward liberty—live together and have no separate or distinct existence. When reason is darkened in man or not obeyed by him—as it was not in the original sin of Adam when he, by the exercise of his reason, should have known better than anger God by violating his one injunction—the supremacy of reason being overthrown in the mind, inordinate desires and passions get the mastery over it and reduce the man, till then free, to real internal slavery. Along with this undeserved and unjust surrender of the mind to irrational passions, God in his wise judgment lets the man be conquered by a violent lord who as unjustly robs him of outward political liberty as the man himself rather unjustly lost the control of reason over the passions, and thus suffered inward servitude. Thus tyranny is justified—a wise chastisement from god for inward liberty wantonly lost. Sometimes it happens that nations fall so low from the level of virtue which is only another name for reason or rational conduct that no wrongful conquest made of them by a human conqueror but even the justice of god or a fatal curse from him for their having lost their inward liberty by rebelling against reason or the divine element planted in them, subjects them to loss of outward or political liberty: witness the case of Ham. Though man may thus invoke outward tyranny by establishing within himself the

tyranny of the passions, the tyrant is not justified who brings disquiet on man, Nimrod did, or aims at subduing the liberty of man as long as they also preserve the freedom or supremacy of reason in them. Let the tyrant consider himself and act as a beadle in the hands of God—he deserves censure when he acts on his own account, as Nimrod did prompted by his own love of power, and seeks to subdue men who do not deserve to be subdued because still free in their reason or mind.

80. Nimrod who brought disquiet on men when they were living in quiet or peaceful tranquility.

81. **affecting...liberty**, aiming at subduing the liberty of men who still retained the freedom of their reason. 'Rational liberty', seems to mean 'outward liberty together with liberty of mind or, better, outward liberty justified because coupled with inward freedom.' This was Nimrod's particular offence for which he deserves condemnation.

82. **withal**, at the same time.

83-5. Since the first gross act of 'unreasonableness' on the part of Adam, man tainted by it and inheriting it from the father, has lost true liberty which lives always with inward liberty or reason and has no distinct existence. **lapse**, sin. **Twinned**, together, closely united. Shakespeare uses it in *Othello* (ii. 3). Tennyson has revived the use in *The Princess*, "Twinned like the horse's eyes and ears." **dividual**, separate, distinct. So 'individual' in IV. 486. Comp. VII. 382.

86-20. *i.e.* as soon as reason is obscured or not obeyed in man, inordinate passions and desires upset the mind and reduce the man to true inward slavery. Read 'being' after Man. **upstart**, insolent. **catch**, wrest, usurp. **till then free** both outwardly and inwardly. But with the loss of this inward liberty, the loss of outward freedom follows close—because the two are "twinned"

90-5. Since man permits unworthy passions to get the mastery over his mind and reduce him to real internal slavery, God in his inscrutable wisdom lets him be subjected by a violent conqueror who perhaps often as unjustly robs him of outward liberty as the passions unjustly robbed him of his inward freedom. Loss of outward liberty follows as a natural consequence of the loss of inward freedom. **he**, man. **himself**, his mind. **powers**, passions. **enthral**, subdue.

95-6. Tyranny must often be—as when man loses the control of reason and God punishes him by making him lose physical or political control over himself but that is no excuse why the tyrant should seek to subdue man and plead God's direction as an apology for it, why he should try to varnish over his conduct by a show of sanctimonious piety as if he was acting under divine promptings. Thus Nimrod had no justification.

97-101. Yet sometimes nations will fall so low from the high

level of virtue which is another name for reason or rational conduct that no wrong-doing on the part of a tyrannical human conqueror but the justice of God or some fatal curse pronounced by him for their having lost their inward liberty, deprives them of their outward freedom as well. **decline**, fall in the sense of moral depravity. **fatal curse** as it happened in the case of Ham (see below) **annexed**, added on to God's justice. **Deprives them**, when their inward liberty or liberty of the mind 'is lost, of their outward liberty also. For the sentiment, comp. XI, 797-9.

101-4. In illustration of the fact, that a whole nation is sometimes cursed by God to servitude, Michael cites the case of Ham, son of Noah, who for shameful misconduct towards his father, was cursed, he and all his progeny, with being slaves unto his brothers Shem and Japheth.

101-2. **the irreverent son...ark**, *i.e.* Ham, son of Noah. The allusion is to *Gen.* ix. 21-25. The fact is Noah lay in a drunken fit "uncovered within his tent." Ham saw this and irreverently reported the matter to his brothers Shem and Japheth who thereupon "covered the nakedness of their father." When Noah "awoke from his wine" he "knew what his youngest son had done unto him and cursed him with this heavy curse, "cursed be Canaan: A servant of servants shall he be unto his brethren." Canaan was the son of Ham. The curse was thus on Ham's posterity through Ham's son Canaan.

105-113. Like the descendants of Cain, the men of the later world shall also become depraved and degenerate, and God shall withdraw his favour from them and leave them to their evil ways, turning his eyes to a more favoured stock of beings to be raised from Abraham.

105. **former world**, the world before the deluge: the **latter world** is thus the world since it.

107. Vexed with their crimes and depravities.

108. **avert**, turn away. **eyes**, *i.e.* his favour.

111-2. To select from all the nations of the earth one peculiar nation to be invoked and prayed to by them. This "chosen seed" are the Israelites or Jews. Comp. *Deut.* XIV. 2, "Thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth."

113. Abraham will be the "one faithful man" from whom this 'select nation', the Jews, would spring. **Abraham**, the very name means 'father of a multitude', was the patriarch selected to be the progenitor of a race of men who might be the depository of divine truth and the heirs of divine promise. See l. 152.

114-26. Can it be believed that even in the life-time of Noah man shall forsake the living God and grow so foolish as to worship

dead stocks and stones, idols of their own making, Gods ; yet such there will be, and Abraham from whom god will cause the 'select nation' to spring, shall himself have as long as he lived eastward of the Euphrates, been bred and brought up in idol-worship. God will in a vision call him away from his father's house and false gods into a land which he will show him and from him will raise a mighty nation and bless him with his blessings so that all nations living on the earth shall be blest in the progeny of Abraham.

114-66. The construction is, God the most High vouchsafes to call him when as yet he resides on this side Euphrates **this side Euphrates**, *i.e.* the eastern side. **residing**, with his parents.

115. **Bred up** etc. Milton's authority is *Josh.* xxiv. 2, "And Joshua said unto all the people, thus saith the Lord, the God of Israel, your fathers dwelt of old time beyond the river (cf. "this side Euphrates") ; even Terah, the father of Abraham, and the father of Nahor : and *they served other gods.*" His father having been an idol-worshipper, it is inferred that he was bred up in idol-worship.

117. The patriarch is Noah. "In the Biblical chronology Noah survives the flood 350 years, and Terah, Abraham's father, was born 222 years after it" (*Masson*). **scaped** ; escaped.

119. *i.e.* idols of their own making.

120. **voutsafes**, see *ante*.

121-6. Comp. *Gen.* xii. 1-3, "Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land I will show thee, and I will make of thee a great nation, and I will bless thee...and in thee shall all the families of the earth be blessed."

A *vision* is the accredited Bible way for all true revelations. **false gods**, idols. **nation**, the Jews. **benedictions**, blessings. **seed**, progeny. The Jews shall be the depository of all high spiritual wisdom, the bringer of good news to mankind, and the greatest of them (the Messiah) shall redeem the whole human race by his own personal, vicarious sacrifice.

126-7. He does not know to what land God is leading him, but he has firm faith in god and he immediately obeys. **straight**, forthwith, immediately.

128-37. In these lines Milton traces Abraham's route from his native Chaldaea (between the Euphrates and the Tigris) into Palestine. First he leaves Ur in Chaldaea and crosses the Euphrates at a ford, with all his wealth and retinue, and arrives in Harrah in Mesopotamia. Thence he moves westward till he reaches Canaan and settles about Sichem in the plain of Moreh. near the centre of the land.

128-9. **thou canst not** because Adam was not seeing in vision but being told in narrative. **gods**, *i.e.* idols, "false gods."

130. **Ur of Chaldæa**, *Gen.* xi. 31, "and they went forth with them from Ur of the Chaldees, to go into the land of Canaan. Many discordant opinions have been held as to the locality of Ur. some say that it was situated at the foot of the mountains in upper Mesopotamia. Some identify it with the Greek Edessa, modern Orfah. Dr. Kalisch whose authority in this matter is high, believes it to be the name of a province to which Haran belonged. Nothing is gained by trying to identify it—let it suffice that it was the place whence Abraham was called by God to Haran.

passing the ford, *i.e.* crossing the Euphrates.

131. **Haran**, a city on the western bank of the Euphrates,

It is also written Charran as in *Acts* viii. 2. **cumbrous**, enormous, long.

132. **servitude**, servants ; abstracts for concrete.

133-4. The construction is, 'not wandering poor in an unknown land but trusting all his wealth with God', *i.e.* either enormously rich in the favour of God, or trusting for protection of all his wealth to the care and favour of God. *Comp. Sam. Ago.* 1140, "My trust is in the living God."

136. Sichem stood in the plain of Moreh *Gen.* xii. 5-6, "they went forth to go to the land of Canaan ; and into the land of Canaan they came. And Abraham passed through the land unto the place of Sechem, unto the oak of Moreh."

137-46. These lines describe the boundary of the Promised Land and are based on *Numb.* xxxiv. 3-12 ; *Deut.* iii 8-9.

The four boundaries are :—(1) *Hamath* in the north, (2) the *desert of Zin* in the south, (3) Mount Hermon in the east, but in the Scripture Hermon is associated with the northern boundary of Canaan, hence Milton mentions the *Jordon* as the "true limit eastward and (4) the Mediterranean with Mt. Camel on the shore in the west. But his sons in their time stretched further than this limit to Senir, a mountain range east of Jordan.

137-8. Hence the land of Abraham's settlement was called "The Promised Land". **receives** as a gift to himself and his children.

*139. **Hamath northward**, *i.e.* in the north. *Comp. Numb.* xxxiv. 7-8, where it is named as one of the points of the northern boundary. It was a town in Galilee. **the desert south**, the desert of Zin bordering Palestine on the south.

140. **yet**, when Michael narrated this history to Adam.

141. **Hermon** in the east. It is the name of a range of mountains to the east of upper Jordon. But as noted above it is in the Scripture regarded more as the northern than eastern boundary

—hence Milton makes particular mention below of the Jordon as the “true limit eastward.” **the great western sea**, the Mediterranean in the west

142. **yonder sea**, the Mediterranean.

143. **shore**, of the great western sea.

144-5. **the double-founted stream, Jordan**, it is called ‘double-founted’ because made by the junction or confluence of two streams—the *Jor* and the *Dan* (hence *Jor + dan*)—in the extreme north of Palestine. Milton gives it on the authority of the traveller Sandys.

146. **Senir**, is properly the same as Mt. Hermon, Comp. *Deut. iii, 9*, “which Hermon the Sidonians call Sirion, and the Amorites call it *Senir*” but Milton seems to suppose that it was some range of hills, east of the Jordan, “stretching further to the south.” That Abraham’s children spread out there is given on the authority of *1 Chron. v. 23*, “And the children...increased from Bashan unto... *Senir*.” **ridge, chain**.

147-8. See on ll. 125-6. **This ponder**, think over this. **seed**, progeny.

149-51. **thy great Deliverer**, Jesus the Christ. *thy, i. e.* of thy progeny. **bruise**, see the curse in x, 181. **The Serpent’s head**, the head of Satan since he seduced man in the guise of a serpent. **whereof** etc, of this thou shalt presently have a more vivid presentation.

151-4. Abraham’s son was Isaac and Isaac’s son was Jacob. They were as faithful, as wise and as famous as Abraham.

faithful Abraham. The name is given to him in *Gal iii 9*, “they which be of faith are blessed with *faithful* Abraham.”

155-9. Jacob had twelve sons, and with these he left Canaan and settled in Egypt through which flows the Nile disgorging itself into the Mediterranean with its seven mouths. The “seven mouths” of the Nile are frequently alluded to in the classical poems. These seven streams form a remarkable delta. **disgorging**, opening. **increased**, added to him.

159-63. Jacob comes to live in Egypt invited in a time of famine by one of his younger sons who had grown to be the second in consequence in the land of Pharaoh. **land, Egypt. a younger son, i. e.** of his younger sons called Joseph. The story of Joseph and how from a slave he rose to a position of singular glory, is a most remarkable and pathetic episode in the Bible. **dearth, famine. realm of Pharaoh, Egypt**, ‘Pharaoh’ was the ordinary name by which the Egyptian kings are known in the Bible.

163-8. Jacob dies in Egypt and leaves a numerous progeny which soon increase and multiply and come to be suspected by a subsequent king of Egypt who tries to stop their growth. And re-

garding them as suspicious guests he turns them into slaves and orders that all their male infants should be killed. See *Exod.* 1. 8-22.

165. **suspected** etc, in bad odour with a subsequent king-suspected by him to be a powerful body of men capable of forming strong allies of the enemy of Egypt.

166. **To stop** etc, by ordering the midwives to strangle the male infants of the Herbrew mothers even when just born. These the midwives decline and then the king orders : "Every son that is born ye shall cast into the river." **innate**, living in the same country guests already grown too numerous and as living in the same country capable of combining and doing immense harm to it.

168. **Inhospitably**, against all rules of hospitality. He made them slaves and "serve with rigour ; and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field."

169-72. So they remain as slaves in Egypt until God sends Moses and Aaron to rescue them and lead them back to Canaan, the land of promise. **claim**, set free, demand their release. **enthralment**, captivity. **spoil**, the authority is *Exod XII.* 36 "And they spoiled the Egyptains." **promised land**, See on 137.

173-90. But it was not so easy on the part of Moses and Aaron to effect the release. For the Egyptain king, who refused to believe in the god of Israel or in his message sent through Moses, would not yield until he was compelled by signs and dire calamities—"ten wounds or plagues. (1) Thus the water was turned into blood or into something resembling blood of a highly pestilent character ; (2, 3, 4,) frogs, lice and flies filled all the land ; (5) the cattle were afflicted with a grievous murrian ; (6) men and beasts with boils and sores ; (7) a terrific thunder and hail destroyed the growing crops, broke trees, and smote down men who were exposed to it ; (8) locusts devoured herbs, fruits and grain ; (9) a thick darkness hung upon Egypt and continued for three days ; (10) all the first born of Egypt, the first-born of men and animals, were struck down. This account of the ten plagues is from *Gen.* vii-xii.

173. **denies**, refuses.

174. **To know their God**, etc., acknowledge the true god of Israel, or to pay any heed or regard to his message sent through Moses and Aaron.

176. The signs of God's wrath and dire plagues are the punishment adjudged by God on 'the lawless king' and his country,

176. This was the first plague. No blood was shed,—yet the waters ran blood.

177-8. The second plague was that of the frog ; the third, of

the lice ; the fourth of the flies—filling the land and the palace with “a loathed incursion,” *i. e.* a swarm of hateful abominable creatures.

179. The fifth plague was a grievous murrain on the cattle. **rot** is a special disease of the sheep. **murrain**, an infectious and fatal disease among cattle, esp. foot-and-mouth disease

The sixth plague was an appalling one, perhaps the one particularly called plague.

180-1. **Botoches**, sores, boils. **blains**, chilblains, sores in the foot. **embooss**, cover with swellings. Shakespeare has in *As You Like It*, embossed sores ; in *Lear*, embossed carbuncle. These afflicted all *his* flesh and that of all his people.

181-3. The seventh plague was introduced by a solemn warning. It was thunder and hail and lightning, so terrific as to rend the sky and devastate the earth, uproot the trees, destroy crops etc. **rend**, tear. So in *Hamlet*, “the dreadful thunder doth *rend* the region.” **wheel**, pass like a whirling tornado over the earth devastating all it met with in its way.

184-6. The eighth plague was that of the locusts that came in frightful myriads and consumed all that the hail had spared. **locusts**, a migratory winged insect highly destructive to vegetation.

187-8. The ninth plague was that of thick darkness hanging over Egypt for three days. **bounds**, realm. **Palpable**, capable of being felt by touch. So “palpable obscure” in II. 406 ; “darkness visible” in I. 63. **blot out** the sun for three days.

189-90. The tenth and last plague was that by which all the first-born of Egypt perished at once : “there was not a house where there was not one dead. **mid-night stroke**, *i. e.* stroke or blow from God smitten at mid-night. Notice that the plagues were of gradually increasing severity.

190-214. These lines describe the exodus of the Jews led by Moses from the land of Pharaoh across the Red Sea to the land of Promise. See *Exod.* xiii-xiv.

Sore afflicted with the ten plagues the king let the Jews pass with a hard heart he pursued them until he was swallowed up with all his host in the Red Sea but at a motion from the rod of Moses the Sea parted and its waters stood on two sides as two walls of glass and the Israelites passed between. Such wonderful power may God give to his chosen favourite. But in the present case an angel of God fet the Jews and went before them like a cloud by day and a pillar of fire at night, and often came up behind them obstructing the path of the hard-hearted Pharaoh. All night the king pursued them and then God looking at him through the cloud confused his men and broke his chariot-wheels, and Moses once more stretched forth his rod over the sea, and the sea rose and swept away the hosts of Pharaoh drawn up in battle array.

The sea thus yielded to Moses *twice* once when he bade it part and make a passage for him and his followers and again when he bade it swallow up the Pharaoh.

190. **wounds, plagues.**

191. **The river-dragon, Pharaoh.** From *Ezek. xxix. 3*, "I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers." The literal meaning of the Egyptain word Pharaoh is 'the sun.'

192. **his sojourners,** the sojourners in his land, the Jews.

193-4. and often broods over the matter and feels great humiliation in his heart which (heart) was stubborn and hard as the ice is after melting. That ice becomes "more hardened after thaw" was an opinion of the time, but not the fact. Though the plagues had melted his heart, his heart, like ice, had become harder still.

195-6. **what, i. e.** the Jews led by Moses and Aaron. **dismissed,** permitted to leave Egypt. **the sea,** the Red sea. **them,** the Jews.

197-9. **two crystal walls,** the waters divided by the rod of Moses standing like two walls of glass on the two sides of the retreating Israelites. **his rescued,** the Jews rescued by him. **shore,** the further or eastern shore (where they would be safe from the power of Pharaoh.)

200. **his Saint,** Moses. Perhaps used as often in the Bible in the sense of 'holy man' So in *Lycidas*, "all the saints above."

201. Though God was present in His angel that acted as the guide of Moses. **who,** the angel.

202-3. By day the angel of God led them in the shape of a cloud, at night like a pillar of fire moving before them.

204-5. **and remove Behind them,** and often the cloud and the pillar of fire came behind them intercepting the pursuing host of Pharaoh. **obdurate,** stubborn, hard-hearted.

207. Darkness coming in between him and his victims *defends*, forbids or intercepts, his approach up till *morning-watch*, the day-break, *defends*, see on xi. 86.

209. **looking forth** on Pharaoh and his host.

210. **crase, break.** So in Chaucer, "the pot was *crased*." This is the literal sense. **command** of God.

211. **potent,** powerful, having power to do miracles.

213-14. The waves *return*, dash back, on the embattled ranks overwhelming the *war*, the hosts, of Pharaoh. **embattled,** drawn up in battle array.

214-22. These lines describe the journey of the Israelites from

the shore of the Red Sea where they had walked across it, to Canaan. They marched through the wild deserts of Shur and Sin and Sinal avoiding the easier way which lay along the coast of the Mediterranean. They did not choose it lest they should come into the country of the warlike Philistines and there frightened by them haste back in fear to Egypt preferring the inglorious life of slaves to freedom won by hard and strenuous fighting. For both to the noble and the ignoble if untrained in arms, a life of ease is always sweeter than freedom won by exertions unless rashness prompts them on to these.

214. **The race elect**, the Israelites, the chosen people of God.

215. **the shore of the Red Sea.**

216. **the wild desert of Shur and Sin.** not *i. e.* though it was not the easiest and most direct route.

217-20. They chose it and avoided the easier way (which was the north-east route along the Mediterranean) lest entering suddenly into the country of the warlike Philistines and so taking them by storm, war should follow and the Israelites, inexperienced in war, should be terrified and so in fear return to Egypt preferring as ignoble life of easy servitude to freedom won by hard fighting. **inexpert.** inexperienced. **Return,** cause them to return.

220-222. For a life of easiness is to those who are untrained in arms, whether noble or ignoble in character, always more sweet than freedom won by exertions, unless when rashness prompts them on or carries them out of their usual character. That is to say unless they act rashly, to those who are not trained in arms life in easy slavery seems preferable to freedom: they would much rather live as slaves than die as fighters in the cause of liberty. life is here contrasted with *freedom* (understood) *i. e.* a life of easiness to freedom won by strenuous hard work. **To** etc; *i. e.* to good and bad alike. **sweet** preferable. Read 'if before 'untrained' **leads not on,** does not prompt them to forget their characteristic timidity and so plunge them into activity.

223-6. They went through the deserts not without some advantage— for there they chose their great assembly of the elders of the twelve tribes who were to rule them by certain laws ordained or promulgated by God.

224. **found, establish**

225. **their great Senate,** was made up of Moses and seventy of the elders of Israel (*Exod* xxiv, 1). These seventy were chosen from the twelve tribes into which the people were divided (*Numb* xi 16.24). This Council came afterwards to be called *Sanhedrim*.

226. **laws ordained fixed by God.** See below.

227-35 God came down on the top of Mt Sinai and uttered in

thunder his sacred ordinance—part of these governing the administration of civil justice and part regulating religious rites and ceremonies—and informed them by signs of the Messiah who was destined to bruise the serpent and also of the means by which he was to effect the deliverance and salvation of Mankind.

Milton's authority is *Exod* xix, 16-18, "there were thunders and lightnings and, a thick cloud upon the mount and the voice of a trumpet exceeding loud...And mount Sinai was altogether on smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace and the whole mountain quaked."

227. **grey** either 'with age' or 'with smoke and clouds' (*Newton*). It is often an ornamental epithet of high hills.

228. **he**, Bentley suggested *him*. Perhaps needlessly

230-2 **ordain them**, Promulgate for their benefit and guidance. These contain the 'Ten Commandments.' **part** of these laws. **appertain**, refer to regulate. See *Exod.* xx-xxiii

232-3 **types and shadows**, signs and intimations, then unintelligible to them. **that destined seed** the Messiah (seed or descendant of Adam) who was destined to bruise the Serpent to vanquish Satan and Sin

235-44. The Israelites dared not listen to the awful voice of God but asked Moses to speak to them and relieve their terror (*Exod.* xx, 19) Moses grants them their desires - they being thus instructed that there is no access to the High God except through an Intercessor whose duty Moses was now doing as harbinger of one greater than him, of whose arrival he and all the other Prophets in their time have sung

236. **dreadful** so the Jews said, "let not God speak with us, lest we die.

237. **his**, God's

238 **terror cease**, cease, put an end to, their terrors. **he grants**, in the First edition the reading was he grants them their desires.

239. It is difficult to say who was 'instructed—whether Moses by God or the Jews by Moses.

240. **Without**, except through.

241 **in figure**, as a type Moses typified a mediator because he interpreted the will of god to the Israelities. He was not the Mediator but only a type of him. **introduce**, act as a harbinger of.

242: **one greater**, the Messiah Comp. *Deut* xviii, 15, Moses said, "The Lord thy god will raise up unto thee prophet from the midst of thee, or thy brethren, like unto me ; unto him he shall harken." **whose day**, the day of his coming or advent.

243-4 And all the Prophets shall each in his time, *sing of* or foretell in musical verse, the advent of the great Messiah.

244-8. The laws and rites being thus established, God was so pleased with those who were obedient to his will that he agreed to build his tabernacle with them—the most Holy God to live with sinful men subject to death.

247. **tabernacle**, the sanctuary or the holiest of holy places in a Jewish temple. The command to erect a tabernacle is recorded in *Exod xxv. 8*—"And let them make me a sanctuary; that I may dwell among them"—and the special purpose for which it was made was that God would there meet with Israel for, according to his covenant, 'he would dwell among them and be their God.'

248. **mortal** is evidently contrasted with 'Holy';—hence the meaning seems to be 'subjected by sin to death.'

249-56- These lines describe the Tabernacle. By God's command a sanctuary was made of cedar wood and overlaid with gold. Within it was placed an ark or vessel and in the vessel the testimony of God's covenant with Israel. The lid of the ark was of gold, and served as the place where rested the visible glory of God between the figures of two bright-winged cherubim. Before the mercy-seat were seven burning lamps representing the seven planets of the sky and they were placed slopewise to express the obliquity of the zodiac.

249. • **prescript**, command. See on l. 247 above.

of cedar. Keightley notes that this is an error for the sanctuary was made not of cedar but of shittim-wood or acacia. Perhaps Milton was thinking of the Temple itself which was made of "Lebanonian cedars."

251. **his testimony**, *i. e.*, the tables of stone on which were inscribed the laws or conditions of God's covenant with Israel (*Exod xxv. 16, 21*; *Exod xxxi. 18*); hence the ark where these tables were deposited was called the 'ark of testimony' and sometimes the 'testimony' itself; the tabernacle was similarly termed 'the tabernacle of testimony. **ark**, the sacred chest or coffer.

253-4. **A mercy seat**, the cover or lid of the ark of the covenant; it was made of gold, and at its two ends were two cherubim of beaten gold, their faces looking towards each other, and their wings stretching forth to cover the lid over which rested the visible glory of God. The figures stood as symbols of the divine power guarding from evil.

254-6 The seven lamps signified the seven planets—and they were placed slope-wise as it were to express the obliquity of the zodiac (Newton). **fires**, planets.

256-8 The full stop after 'fires' presents some difficulty to E. e. As 'tent' in the Scripture not unfrequently means the taber-

nacle' (see *Exod.* xxvi. 11-12), I sometimes feel inclined to replace the full stop by a semicolon as the Oxford editor does, and take these three lines as descriptive of the Tabernacle or sanctuary of l. 249. It is not also difficult to show from the Bible that portable tabernacles were actually carried by the tribes in their wanderings and pilgrimages. Retaining the full stop, the lines must be read as referring back to the description of the journey in 201 *et seqq.*

259. **his Angel**, see l. 241. **the land** etc., see on l. 137 ff.

263-9. The allusion is to the Israelites who led by Joshua fought against the five kings of the Amorites and overcame them. Joshua called out to the sun and the moon to stop in their courses until his Israelites had conquered and vanquished the Amorites: "and the sun stayed in the midst of haven, and hasted not to go down about a whole day.....for the Lord harkened unto the voice of a man." See *Joshua* x. 14.

264. 'adjourn or put off the time when the night was due to come. Comp. *Joshua* x. 14, "And there was no day like that before it or after it."

265-7. **Man's voice**, *i.e.* Joshua's. See above, "the lord harkened unto the voice of a man." Though planetary bodies and thus evidently beyond man's power to command them, they harkened unto him.

Gibeon, a rich and large city of the Amorites. **Aialon**, or Ajalon (place of deer or gazelles), a city of Dan allotted to the Levites but held by the Amorites. It is the modern 'Yalo.'

overcome the Amorites. Stand till the Israelites vanquish the Amorites.

267-9. This 'Israel,' is the name given to the son of Isaac, and grandson of Abraham and after him the whole people who thus came to live in the promised land. The allusion is to Jacob, son of Isaac and grandson of Abraham. Jacob was first called 'Israel' or 'the warrior or soldier of God.' See *Gen.* xxxii. 28. **descent**, descendants. **Canaan**, the promised land.

271. **darkness**, ignorance. **gracious**, most agreeable.

273. **Just**, righteous, faithful. **seed**, descendants.

273-9. Now my heart has relief, my heart that was erewhile perplexed with thoughts as to what would become of me and all mankind; and my eyes see truly for now they see the day of the Saviour in whom all nations shall be favoured of God. This, indeed, is a signal favour shown to one who sought to attain knowledge in prohibited ways.

277. **His day** etc., the great day of the Saviour's advent. Comp. *John* viii. 65, "your father Abraham rejoiced to see my day, and was glad."

280-4. I do not understand why so many and so various laws

are given to those with whom God would dwell. Laws are always given as against sins prevailing—laws are thus a clear enough evidence that the men for whom they are meant, have many sins and offences. If so, how can God live with such men !

various refers to the character as 'many' to the number of these laws. **argue**, prove, show.

285-99. Sin must live among them because they are thy descendants—thy original sin shall taint them. Law was given them to prove clearly the natural wickedness of their character by stirring their sinful nature to struggle against law ; so that when they come to see that law only exposes their sins but cannot remove them except by sacrifices of bulls and goats as weak symbols of the sacrifice of sins, they must needs come to the conclusion that some blood more precious than Man's must be offered up, the just for the unjust, the righteous for the unrighteous, so that by the righteousness which they themselves shall come to acquire by faith in this one great expiatory sacrifice they may find justification with God and peace of conscience which the mere ordinances promulgating certain religious rites and observances cannot satisfy nor can men perform the moral part of law by which alone they can live and without which they cannot.

Briefly put, the argument of the passage is this :—They must have sins because they shall inherit sins from Adam. The law will seek to impose certain checks and restraints upon their character—their naturally sinful character will rebel against law. The law will thus serve to show up the natural sinfulness of their nature. Secondly, the law will impose certain rites and ceremonies, *e. g.* the sacrifice of bulls and goats, for the removal of sins. These symbolical sacrifices cannot remove sins but will do this much good that they will awaken in them the sense that some expiatory sacrifice must be made, the righteous for the unrighteous. And then by faith in the one great Righteous Man who sacrifices himself for their sake, they will find justification with God and peace of conscience. The benefit derivable from the law is thus indirect.

The passage is a coagulation of several Biblical texts. Newton points out the following—*Gal.* iii. 19 ; *Rom.* vii. 7-8 ; *Heb.* ix. 13-14 ; X. 4-5 *Rom.* iv. 22-24 ; v. 1 ; *Heb.* vii. 18-19 ; x. 1 ; *Gal.* iii. 11-12, 23 ; iv. 7 ; *Rom.* viii. 15.

285-6 **as**, because they are begot of thee and therefore tainted with thy original sin. *Rom.* v. 19. "through the one man's disobedience the many were made sinners".

287-9 Law was given them to bring home to them the natural wickedness of their character since their natural wickedness must needs rebel against the law. The struggle between their wickedness and the law trying to check it, will serve to expose the natural depravity of their nature. **evince**, prove clearly. **pravity**, wicked-

ness. **sin**, their sinful nature. *Comp. Rom. vii. 7.* "I had not known sin, except through the law : for I had not known coveting, except the law had said, 'Thou shalt not covet',."

289-94. So that when they see that law seeks to remove sin by such weak symbolical sacrifices as those of bulls and goats they will come to the conclusion that some sacrifice is absolutely necessary—this lesson of the necessity of a vicarious sacrifice the law will teach them. **that so that**. **discover**, expose. **shadowy expiations** **weak**, weak symbolical ceremonies or sacrifices. **weak**, incapable of doing any real spiritual benefit. Notice the favourite Miltonic arrangement of adjectives. **some blood** etc, that of the just for the unjust. **paid for man**, *i. e.* for his redemption.

294-7. So that in the righteousness of that expiatory sacrifice for their benefit, the fruit of which they may derive by faith, they may find favour and pardon with god and peace of conscience. **that so that** **To them** etc, *i. e.* the righteousness imputed to them, or the benefit of it derived and enjoyed by them, by faith in the merits of the sacrifice and the doer of it **Justification**. It is a forensic term meaning "the declaring or accounting of a person just or righteous before god." Mankind as sinful, are not just in this sense. If, then, they are to be freed from the condemnation of sin it must not be by the establishment of their innocence, but by the remission of their guilt. And it was for this Jesus sacrificed himself and the Scripture teaches that men are 'justified by faith in Christ. The originating cause of justification is God's free grace and loving pity for a fallen world ; the meritorious cause is the sinless life and sacrificial death of Christ.

297-9. The law enjoining certain religious ceremonies cannot appease the conscience, nor can man perform the 'moral part' of the law—the performance of which alone can give them life. **moral part**, the moral injunctions contained in or laid down by the law ; the precepts which regulate a man's conduct towards his creator and towards his fellow creatures. These are embodied in the ten commandments and were condensed by Jesus into two emphatic sentences, 'Thou shalt love the Lord thy god' and 'Thou shalt love thy neighbours as thyself. Milton is evidently making a distinction between the moral law (as described above) and what is called the 'ceremonial law' prescribing the mode of Hebrew worship. The relation between the two is this ; in the performance of the rites intelligent devotion would be called forth and men's minds prepared for future developments. Suited for a present purpose these rites were also shadows, types and figures of better things to come (*Gal iv 3-5*). This is what Milton also is going to notice in the next following lines. The moral law demanded undivided reverence to god ; the ceremonial showed how that reverence was to be paid.

300-6. So the law has its use though apparently it seems imperfect and futile, because incapable of removing sins. It teaches

men to resign themselves in due time to better and more hopeful promise made by god, the promise of deliverance from sin and death, leading them up from symbolical sacrifices to the true sacrifice of the sinless man, from rites and ceremonies in which the body alone is concerned to the purification of the spirit, from obedience to strict laws to acceptance of god's favour, from servile fear of god to filial reverence for him and works enjoined by law to works done out of faith in god and god's mercy.

300-3. The Law was given to teach them to resign themselves in good time or when time shall serve up to a better and more hopeful promise for the redemption of transgressions. The word 'covenant' is a very difficult one even in the Bible. It seems to be used in the text which Milton had here in mind—*viz.* *Heb* ix 15-17,—in the sense of a 'testament' or 'sacrifice.' Jesus Christ is 'the mediator of a new covenant', namely the promise of the eternal inheritance. As when a covenant was made by Moses, he took the blood of goats and bulls as a symbolical presentation of the sacrifice demanded under it, Jesus Christ will offer up his own blood in ratification of the new and more hopeful covenant for the redemption of sins. It is this which is here referred to.

304. **Shadowy types**, symbolical sacrifice of bulls and goats. **truth**, real sacrifice of a mediator. **flesh**, rites and ceremonies controlling outward worship. **Spirit**, true inward or spiritual worship, faith.

305-6. Obedience to strict laws preparing and befitting them for the large grace and saving pardon of God. **servile fear** of God (which the Law teaches). **filial** reverence (which faith inspires).

307. Works done out of fear for law leading them up to acts of righteousness done out of faith in God's mercy.

308-14. As an illustration of the fact that the Law is imperfect, there is Moses who, though highly loved of God, could not bring the children of Israel into the land of promise because he was nought but an impersonation of the Law. It was left to Joshua to conduct the Israelites into Canaan—Joshua who bore the name of Jesus and as he brought men after their long wanderings over the earth to the Presence of God, so Joshua brought them to the Land of Promise. (It seems Milton has reared his conclusion on the very unsafe and brittle foundation of a mere verbal equibble, namely the meaning of the word *Joshua* in Hebrew).

308. therefore, as a sign of the law being imperfect.

309. being, etc, being, nothing but one who administered or promulgated the law and therefore only 'a type of the law' (as Milton elsewhere calls him).

310. Moses died in the land of Moab even in sight of the Promised Land. See *Deut.* xxxiv

311. *Joshua* the Hebrew word means 'the Saviour' as 'Jesus'

does in Greek. **the Gentiles**, the name was generally given to those who were not Hebrews.

312-14. Joshua bore the name of Jesus (as we have seen above) but he also bore the office of Jesus in that as Jesus brought men after their long wanderings through the wilderness of the world back into the presence of God, the paradise of eternal rest, so Joshua led the Israelites after their wanderings into the land of promise.

The adversary Serpent, the great adversary (*Satan*) who seduced Man in the serpent. **quell**, crush; stronger in sense than now.

315-24. This is the history of the Jews subsequent to their entrance into Canaan. Long shall the Jews prosper there until sins break out among them, interrupt their peace, and provoke God to raise enemies against them. God when he finds them penitent, shall save them from their enemies first by their Judges and then by their Kings, to the second of whom, renowned both for his piety and his deeds of prowess, God shall make a promise that his line shall ever rule as sovereigns over the earth and that of their empire there shall be no end.

315. **earthly Canaan**, as opposed to the heavenly land of promise, the Paradise of eternal rest, to which Jesus would in time lead them.

316-7. **sins national**, *i.e.* corrupting the whole race or nation.

319. **whom**, which enemies. **them penitent**, *i.e.* them when they appear penitent for their sins.

320. First through their Judges and then through their Kings. Some of the Hebrew Judges when they administered civil and criminal justice, seem to have been specially raised up to deliver Israel from servitude to neighbouring nations—*e.g.*, Samson to rescue the Jews from the Philistines.

321. The 'second' of the kings was David, the maker of the *Psalms*,—holy songs that bear testimony to both his *piety* and his *deeds of prowess* ('puissant deeds').

322. **a promise** etc. He received the promise through the prophet Nathan. The allusion is to *2 Sam vii. 16*, "thy throne shall be established for ever."

323. **Irrevocable**, bound to be fulfilled. **regal throne**, royal power, kingdom. **endure**, last.

324-30. All the prophets shall say the same of David that of his line there shall arise one of whom it was said to Adam that the Woman's seed shall bruise the head of his enemy; to Abraham, the faithful, that all nations shall have faith in him; to the kings that he shall be the last of them since his rule shall never come to an end.

324-5. All prophecy shall sing or say the like, the same

thing, of, about, him (David) that of his royal stock there shall rise etc. **Prophecy**, abst. for conc.; prophets in their time. Milton might perhaps have the following texts in view—*Isai. xi, 10*; *Psalms lxxxix. 34-36*; *Luke i. 32, 33*. **stock**, line, dynasty.

327. **A son**, Jesus the Christ. **thee**, Adam. Notice that the prophecy had reference to the essential character of each to whom it had foretold the advent of the Messiah to Adam it had spoken of a great consolation in the shape of the Son bruising his enemy; to Abraham the *faithful* of one in whom all the races of the earth shall have faith; to the kings of a king greater than they because of his kingdom there shall be no end.

318. **as in whom**, as one in whom.

329-30. foretold to kings (see above) as one who shall be the last of the kings because there shall be no end to his reign or kingdom.

331. But this great one shall come long after. At first there shall be a long line of successors to David. **a long succession**, line of successors. **ensue**, take place, happen (to David).

332-4. The next to come after David shall be one famous for wisdom and wealth. He shall erect a magnificent temple for the ark of God's covenant which till then shall be carried about in tents and shall have no permanent resting place.

332. **next son**, Solomon coming next after David. He was reputed to be the wisest of men and the wealthiest of kings. **famed**, famous.

333-4. shall *enshrine*, put, in a *glorious*, splendid, temple the *ark*, sacred coffer, of God's covenant with man with the cloud of glory over it, which till then had been wandering in tents. Solomon built the famous temple of Jerusalem. See *1 Kings vi-vii* and *2 Chron. iii-iv*. **The clouded ark of God**, see the description of the ark in a note above. The *ark* was the testimony of God's covenant and the cloud of glory over it the visible presence of God among his chosen seed the Israelites. The Jews having no fixed habitation, carried the ark hither and thither with them. Portable arks were made for the purpose. In the fourth year of his reign Solomon began the building of the temple which was completed in seven years and solemnly dedicated, the ark of God being deposited in it.

335-43. The successors of Solomon shall some of them be good and some bad but the latter shall be more numerous than the former. Their sins and idolatries added to those of their people, shall so enrage God that He shall curse and condemn their city with its temple and sacred ark, and other holy things, to be a butt of ridicule, a prey to the arrogant people of Babylon the magnificent city whose high walls and towers shall for its sins be left in confusion by God.

335. **follow**, succeed. **registered**, recorded, accounted.

336. Some of them good and some bad, the former exceeding the latter. The 'bad' included the kings of Israel: the good those of Judah. (*Keightley*). **the longer scroll**, the bigger register or record.

337-8. The faults and idolatries of these kings added on to the sum-total of those of their people. **Heaped to**, added, accumulated to. **the popular sum**, the sum-total of sins of the people. **popular**, of the people. Comp. *Sam Ago.*, "popular noise." **incense**, anger.

339-40. **leave**, desert. **his, i.e.**, God's.

341. *i.e.* all things sacred unto God. **scorn**, object of derision.

342. **proud city**, Babylon. **saw'st**, Michael seems to forget that Adam had not *seen* it in a vision but had only been told of it in a narrative. See ll. 61-2.

343. **Babylon**. It is the Greek form of the name *Babel*, which means 'confusion.'

344-7. God leaves the Israelites to dwell in captivity to Babylon for 70 years. After the lapse of that time he remembers mercy and the promise he had made to David that his seed would endure for ever.

344-5. This captivity lasted from B. C. 606 to B. C. 536.

346-7. Psalm 89., 28-9, "My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, And his throne as the days of heaven.' **covenant sworn**, promise made. See above. **stablished as etc.**, made to endure as long as heaven and earth lasts, *i.e.* eternally. 'stablish' is the old form of 'establish.'

348-52. Coming back to Palestine from Babylon by kind permission of their overlords the Babylonian kings whom God disposed to grant them leave, their first work was to rebuild the temple, and for a while they lived in all humility and moderation until with the increase of wealth and number, they grew factious or given to hostility among themselves.

348. **by leave of kings**, the kings were Cyrus, Darius and Artaxerxes. This history is given in the Book of Ezra. **leave**, suffrance, permission.

349. whom God so disposed to grant them leave to come away from Babylon. **the house of God**, the Temple of Jerusalem.

350. **re-edify**, reconstruct. **while**, time.

351. Live in moderation and in mean estate. **estate**, condition. The reference may be to physical or mental condition—the former meaning 'poverty,' the latter 'humility.' The increase of *wealth* spoken of below as having made them luxurious and overstep the limits of moderation, seems to refer to the former.

352. They grew *factionous* or given to hostility among themselves. They were split up into conflicting interests.

353-60. But faction grows first of all among the priests who ought rather to have sought and established peace as the worshippers of the King of Peace. The dissension among them brings pollution on the temple. At last they seize the kings and usurp the royal function setting aside the heirs and descendants of David. Finally they lose the royal power to a stranger, so that thus might be fulfilled the prophecy that the Messiah shall be born deprived of his right to rule.

353. *dissension springs*, faction grows. first of all. The allusion is to the contest for the high-priesthood between Jason and Menelaus. This gave occasion to Antiochus Epiphanes, a Syrian King, to come to Jerusalem, plunder and pollute the Temple by entering it and by setting up "an idol altar" in it. This history is related in 2 *Macc. v.*

354-6. The priests who are supposed to worship God and as such devoted to peace. Peace was their vocation but on the contrary they introduced faction and dissension. Milton is having a hit at the clergy of the time whom he was never weary of holding up to ridicule. See *Lyc., Comus, Sams. Ago*, etc etc.

strife, faction. *brings* by giving an opportunity to the Syrian king (see above) to take Jerusalem and plunder the Temple.

they seize, i. e. the descendants of John Hyrcanus of the Maccabean family. They combined in themselves both the royal power and the high-priesthood.

358. *The sceptre*, the royal power. *regard not*, set aside, usurp the power of. *David's sons*, i. e. his line. They were the rightful owners but they were now ousted from power by the Maccabeans. For their names, see St. Mathew's gospel, the opening chapter.

359. Then in time the Maccabeans lose the royal power to a *stranger*, i. e. Pompey who conquered Jerusalem and left Antipater as the governor of it. The second son of Antipater was Herod, the ruler of all Jewry when Jesus Christ was born. *that*, so that.

359. *Anointed King Messiah*, the Son of God anointed king of all heaven and earth by Him.

360. *Barred*, deprived; i. e. might at his birth find himself without a kingdom. The true king had not where to lay his head.

360-7. Though born barred of his royal power and sovereignty, the true anointed king of heaven and earth is heralded by a new star that rising in the sky guides the seven wise men of the east to the manger with gifts of myrrh, incense and gold. An angel of heaven announces the place of his birth to shepherds who gladly hasten thither and hear solemn songs sung around him by a band of angels.

The origin of this passage is *St. Matt. ii* and *St. Luke ii*. Comp. also *Nativity Ode* ; *Par. Reg. i*.

361. **proclaims** etc., the star of Christ's nativity rises in the sky—a new star, unseen before—and indicates that the Lord of all is come. Tennyson speaks of it as “the star that led the holy elders with the gift of myrrh.”

362. **the eastern sages**, the seven wise men of the east. They saw the star and it led them and it “stood over where the young child was” **inquire His place**, *i.e.* the place of his birth, the manager at Bethlehem where he was born.

363. **to offer**, to present him with offerings of, worship him with gifts. **myrrh**, a transparent gum resin.

364. Comp. *Luke ii.*, “There were shepherds in the same country abiding in the field, and keeping watch by night over the flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the Angel said unto them, Be not afraid; for behold I bring you tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, which is Christ the Lord.” **solemn**, with the glory of God around him.

366-7. **thither**, to Bethlehem. **hear his carols**, *i.e.* carols or songs in celebration of the Lord. *sung by a quire* or choir, band or company of. **squadroned angels**, angels in a troop or body. **carol**, from *Fr. carole*, properly a round dance; hence a song accompanying the dance; and finally a joyous song as here. “The allusion is here to the Christmas carol. Told remarks that the shepherds heard the angel's song *before* they went to Bethlehem.” **squadroned**, in troops, in multitude.

368-9. **Virgin Mary. sire, father. The Power of the Most High**, the Holy Ghost, spirit of God; sans. *Bhagavatsakti*.

369-71. Though barred of his right at birth, he shall in time resume his lost sovereignty, his kingdom shall be co-extensive with the earth, his glory infinite as the heavens. This is a reminiscence of *Psalms* ii. 8, “I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession.” **he has** etc., he shall come in time to be recognised as the sovereign ruler of the earth. **bound with**, *i.e.* terminate with; extend as far as or all over. His kingdom shall spread from shore to shore. **wide bounds**, limitless extent. **his glory**, *i.e.* bound his glory; make his glory infinite as the heavens are infinite.

372-4. Michael saw that Adam was overwhelmed with joy—joy such as like grief would have burst into tears if it, could not be expressed in words. He therefore stopped to let Adam speak. And then Adam spoke.

372. **discerning**, seeing that Adam was.

373-4. *i.e.*, 'Surcharged with such joy, joy so overwhelming, as, like grief, would have manifested itself in tears if it could not find the vent of words.' **Surcharged**, overloaded. **had**, would have. **dewed in tears**, wet with tears, manifested or shown in tears. **Without**, if it could not find. **the vent of words**, an outlet in speech; vent in words. **which these** is a very peculiar construction - which words he breathed or spoke in this wise.

375-82. O good angel, thou who hast brought to me the message of a most hopeful future, who hast promised me the fulfilment of the largest hopes on my part, now I understand what by the utmost cogitation I could hardly understand before, why the Messiah was called the seed of woman. He shall be born of Virgin Mother, herself my child, and mother of the Son of God. So God shall unite with Man through a human mother in the person of the Messiah.

375. **prophet of glad tidings**, harbinger of a message of hope and salvation. **finisher**, fulfiller, accomplisher.

376. **utmost**, largest.

377. A mystery that the clearest and most steady thinking on my part could not have unravelled (before I had received the glad tidings at thy hand).

378 **our great expectation**, the Messiah, the expected Son of God and Redeemer of mankind.

379. **seed**, child, progeny. He should be so called because he would condescend to call an earthly mother his own.

380. Though highly loved and favoured of God, yet the child of a man. Thou shalt proceed, be born, of me, of my *loins* or body.

381. Read 'from thy womb *shall proceed*' etc

382. **so God** etc.; Divinity unites with humanity in the Messiah through his being born of an earthly Mother by the Power of God: God unites with Man in the divine man Christ. This Christians assert is the peculiar title of Jesus as the Saviour of Mankind. Divinity apart from humanity could hardly have had that sympathy for the latter which was necessary for the sacrifice. Humanity alone would not have sufficed as tainted with the original sin of Adam. The god-in-man had to be one with man-in-god.

383-4. Since the advent of the Messiah is sure, the serpent must needs receive the fatal wound that shall do for it. **Serpent**, *i.e.*, Satan. See X. **capital** combines two meanings, (1) deadly, fatal, (2) on the head. Comp. *Sam. Ago*, 'my *capital* secret.' The serpent shall receive the fatal wound on its head. **with mortal pain**, with great, excruciating mental anguish. The mere expectation of it shall be dreadfully painful to the serpent.

384-5. Where and when shall the encounter between the Messiah and the Serpent take place and how shall the Serpent

wound or bite the heels of the Messiah. See the prophecy in X 181. **stroke** inflicted by the Serpent.

386-8. Do not think that there shall be any fight or duel between the two or that they shall wound each other in any particular part of their respective bodies. No, the encounter shall be a spiritual one and the serpent shall be vanquished not by force of superior strength but by that of superior holiness or wisdom. **local**, inflicted on any part of the body; physical. *Comp. Par. Reg. i. 173-5,*

"Victory and triumph to the Son of God,
Now entering his great duel, not of arms.
But to vanquish by wisdom hellish wiles."

388-95. It is not to inflict any physical wound that the Son of Man shall put on Godhood so that thereby he might more easily foil the enemy. No, if it could be done by a physical wound, the Son of Man had already strength enough and would not have assumed an added divinity. Nor could Satan be overcome in that way—Satan who inspite of his fall from heaven still retained power enough to cause thee thy most fatal wound. It is this wound of thine the Messiah comes to cure not by destroying Satan but by destroying the effect of his work on thee and in thy progeny.

388. **therefore**, to inflict "local wounds." **joins**, etc., "God with man unites"; the Son of Man assumes divinity, arms himself with divine strength and power. See above.

389. **more**, greater, **foil**. defeat, vanquish.

390. **so**, *i.e.*, by the infliction of physical wounds.

391. **a deadlier bruise**, a more terrible wound than any that can be inflicted on head or foot; a more dreadful injury.

392. Though so deadly, even the fall from heaven could not disable Satan from causing thee thy fatal wound. **thy death's wound**, *i.e.*, the wound that brought death on thee, fatal wound.

393. * Which (fatal wound) "he who comes as thy Saviour—the Son of God—shall recure. **recure**, recover, heal. Now obsolete but frequent in Shakespeare and Spenser.

394. but by destroying his work, *i.e.*, the fatal effect of it. *Comp. 1 John 3. 8.*, "To this end was the Son of God manifested that he might destroy the works of the devil."

* 395-401. The argument is this. The Messiah shall destroy Satan by destroying his work in Man, curing the wound he had inflicted on Man. Now, what was Satan's work in man? Satan had caused Adam to fall away from obedience to God. This was the moral wound inflicted by him. And this was to be cured by the Son owning unquestioning and full obedience to God. Adam wanted obedience to the law of God: the Messiah shall fulfil this want. The penalty was death for disobedience and this penalty had been

adjudged on Adam and his progeny. This was to be healed by the Son offering himself as a sacrifice for man, or dying in vindication of man. Adam's want of obedience was to be fulfilled by the meek submission of the Son to the will of the Father; and the death denounced on him and his seed for his sins to be appeased by the vicarious sacrifice of the Son. It was thus, and in nothing shorter than this, that high divine Justice was to be satisfied or appeased.

395. **Nor can this be**, Satan cannot be destroyed.

396-7. Except by rendering unto God the obedience which Satan prevailed on Adam to withhold from Him. **that**, namely, obedience. **imposed**, the law that required absolute obedience and imposed death as a penalty or punishment for non-obedience or non-observance of this law.

398. **and suffering**, *i.e.*, and by suffering. By owning obedience and taking on himself the penalty imposed on Adam for non-obedience, namely, death.

399. The punishment due to thee or adjudged on thee for thy transgression or sins.

400. And adjudged on thy progeny for the sins thou hast committed. The sins of the father are visited on the child. **which** etc., *i.e.*, thy seed.

401. It is thus only that divine justice may be appeased. **appaid**, satisfied. The word occurs in Chaucer, frequently in Spenser, and only once in Shakespeare. It is now obsolete.

402-10. Though through love alone the law is to be fulfilled he shall fulfil it through love and obedience. He shall in his own person suffer the punishment doomed on thee—he shall by being in life subject to ridicule and condemned to a hateful manner of death. But withal he shall proclaim eternal life, *i.e.*, absolute freedom from death, to all men who shall believe in him as the Saviour, and having faith in him enjoy the benefit of his obedience,—his merit saving them and not their own work though done in strict conformity with the law. Their own works though legal cannot save them because they are tainted with the original sin of Adam.

402. **exact**, *i.e.*, rigorous, exacting; the law that refuses to be tampered with.

403-4. Love alone fulfils the law—he shall fulfil it by love and obedience. Universal charity or brotherhood is the title to God's mercy. The Christ shall have this universal sympathy and also implicit self surrender to the will of God. The Biblical text relied on is *Rom. xiii. 10*, "Love alone is the fulfilling of the law."

punishment, death.

405-6. Coming to a reproachful life etc., in the flesh, *i.e.*, while he shall be in the flesh or body. **a reproachful life**, *i.e.*, a life made

the butt of derision by all ; *not an immoral life but a life full of other men's (unjust) reproaches. **cursed death.** crucifixion or "hanging on a tree" which was regarded as a disgraceful mode of execution among the Jews. Comp. *Gal.* iii. 13, "It is written, cursed is every one that hangeth on a tree" But perhaps the reference was to the body being hung up after death. In any case crucifixion was a most barbarous and intensely excruciating mode of death.

407. *i.e.*, by his painful *death* proclaiming *life* eternal to all,—thus vanquishing Satan in his works completely. **believe**, have faith.

408. **In his redemption**, in him as the Redeemer or Saviour. **and that, i.e.**, proclaiming life to all who shall believe that. **his obedience** etc., *i.e.*, the benefit of it shall be to their advantage by imputation or, as it were, delegation.

409 **Imputed**, credited to their account. It is a difficult Biblical word, meaning that "those who accept by faith the offer of free pardon made to them in Jesus Christ are no longer treated and condemned as sinners : they are 'made the righteousness of God in Christ.'"

410. It is difficult to say with what part of sentence 'To save' is to be connected. It may be taken to depend on *believe, i.e.*, men who believe his merits to save them. But as that introduces a little awkwardness — it is perhaps not improper to read it as 'saving,' making the sentence what is called a nominative absolute clause. The sense then becomes, his *merit* saving them and not their *works* though their works may be *legal* or conformable to the law. No amount of righteous conduct on the part of man can save him because he is tainted with the sin of Adam, his only redemption lies in his faith in Christ's meritorious self-sacrifice for forlorn humanity.

411-9. For his saving grace for mankind, the Saviour shall be hated and abused, seized and condemned to a most hateful and abominable death by being nailed to the cross, and all this for bringing life to men condemned to eternal death. But dying on the cross he shall vanquish all man's enemies—namely. his penalty and his sins. These crucified with him shall no more have power to hurt them who shall believe in his sacrifice.

411. **For this i.e.**, for "bringing life" (l. 414). **blasphemed** spoken ill of, slandered.

412. **condemned** 'to a shameful...death.'

413. **accursed**, most hateful. See l. 406. **nailed, i.e.**, by being nailed or hung up on.

414. **nation**, men, the Jews. **life**, eternal life to humanity. **condemned** for Adam's sins to eternal death.

415. **By this violent death of his** he vanquishes thy enemies—namely the law and the sins. The cross has ever since become the symbol of man's salvation or deliverance from sins and death.

416 **The Law that is against thee.** This has to be understood clearly. In scripture the word 'law' is occasionally used in a large sense but more frequently, with the article prefixed, to express God's revealed will, specially that which was made known in the earlier dispensation, or that written in the Pentateuch. Hence 'the law' occurs sometimes in a kind of opposition to that fuller display of the divine purpose manifested in Christ: *e.g.* 'the law was given by Moses; but grace and truth came by Jesus Christ'. By the deeds of the law it is impossible for any man to justify himself in the sight of God. The strict, exacting law of absolute obedience as promulgated by Moses was Adam's enemy in that it was hostile to him, he having failed in obedience. It was nailed with Christ who brought in salvation and grace through faith.

418-9. Shall never more hurt men who rightly trust in the satisfaction rendered to divine justice by Christ. **his satisfaction**, the sacrifice of Christ for mankind which has satisfied divine justice and the sentenced demounced on Adam and his seed.

419-21. The reference is to the Resurrection of Christ. See *Rom. vi. 9; Rev. i. 18; Matt. xxviii. 1.* **usurp**, possess. "Death hath no more dominion over him" (*Rom. vi. 9*.)

421-7. On the third morning from the day of crucifixion, the stars of dawn shall see him rise out of the grave, fresh as the dawn, and having paid the ransom which shall redeem man from death; the ransom being his own death and paid for such men as shall not neglect the benefit of his sacrifice but avail themselves of it through faith and faithful works.

421. **dawning light**, morning. **third** from the crucifixion.

423. fresh as the dew-besprent morning

424. Having paid thy ransom, **the** ransom which shall redeem man from death. In the first two editions the reading was '*thy* ransom', changed latterly into '*the* ransom.' **redeems**, saves.

425-7. In these lines it is implied (1) that the ransom paid was in the shape of his own death, (2) it was paid for such men as do not neglect to profit by the offer of his life for them (3) but choose to benefit themselves by faith in him and faithful works. The ransom was paid for the believers only. *His death for the benefit or salvation of Man* was the ransom, and it was paid for *as many men as neglect not the life offered* by him for their benefit, but *embrace the benefit*, *i.e.* profit by it, avail themselves of it, *by faith* in him and by the doing of faithful works. **not void of**, not destitute of or separate from.

427-35. This divine self-sacrifice cancels the penalty of (eternal) death which Adam should otherwise have suffered being lost or cut off for ever from all hopes of eternal life. This act shall bruise the head of Satan, crush his strength by crushing sin and death, the two main sources of Satan's malignant power, and fix the

stings of sin and death deeper into his *head* than the temporary death with which Satan shall wound his *heels* or the heels of those whom he has redeemed, a temporary death or a death-like sleep in which a gentle transition is effected from this life to the eternal life of heaven.

427. **godlike act**, magnificent, divine self-sacrifice.

428-9 **Annuls**, cancels, abolishes, **thy doom...life**; the death which Adam should but for the Messiah's expiatory self-sacrifice have died, would have been an eternal death because he was lost in sins and thus cut off for ever from eternal life. From this eternal death man was rescued by Jesus. Death was not altogether abolished but man would die only a temporary death which would waft him into or be his gateway to eternal life in heaven. Sins would have carried him off into hell or eternal damnation—from this man was saved by the Messiah crushing Satan and sins.

431. **main arms**, chief sources of strength or power.

432-4. The curse was, "Her Seed shall bruise thy *head*, thou bruise his *heel*" (X 181). The *head* of Satan was more powerfully and tremendously bruised than the *heel* of man was to be bruised by the Serpent. Satan inflicts only a temporary or temporal death—he was bereft of all real and lasting power over man. The loss of real power over man was hardly made amends for by the infliction of a short death which he was allowed. **their stings**, the stings of sin and death. **temporal**, both (1) earthly, of the body, (2) temporary or for a short time only. **the victor**, the Messiah. **theirs**, the heels of men.

434-5. This temporal death shall be only as a death-like sleep or condition of trance or unconsciousness in which the man shall be wafted or carried to life eternal in heaven. **wafting**, transition, passage.

436-45. After rising from the grave he shall not long stay on the earth but at times appear to his disciples,—men who always followed him faithfully. To these he shall leave the duty of teaching all mankind what they learned of him and of carrying the gospel of the salvation he offers. These shall believe in baptism in holy water as a sign or symbol of washing men clear of sins to make them pure in life and thus prepared, should it ever be necessary, to die on the cross as the great redeemer had died.

437. *i.e.* than at certain times.

439. **Still**, always and faithfully. **leave in charge**, leave the duty of.

441. **his salvation**, *i.e.*, the salvation brought or offered by him. **them**, *i.e.*, to them. In apposition with 'them' of l. 439.

442. In baptism in the running stream. It was Milton's own opinion that baptism should take place in running water. In the

Christian Doctrine he speaks of baptism as "by immersion in running water" (Keightley). **profuent**, running. **sign**, this baptism in water is only a symbol of man being washed clean of sins and thus prepared for pure, sinless life.

444 5 And the sign of their being prepared in mind, by a sinless purity of it, a free and spotless conscience, to die the cruel death which their redeemer died, should a like death be ever called for in their case. Milton might have been thinking of the martyrdom of the Protestants in the time of Bloody Mary. A Christian in affliction is said to carry the cross.

446-50. The disciples of Christ shall teach all nation—they shall preach salvation not merely to the descendants of Arabian but to all who are faithful wherever they may be. And so shall all nations be blessed in the Messiah, the offspring of Abraham's family.

447. **the sons of Abraham's loins** are the direct descendants of the great Patriarch's family; namely the Jews.

448-9. **the sons of Abraham's faith**, *i.e.*, sons of men being as faithful as Abraham was. Milton's authority was *Gal. 3. 7*. "Know ye therefore that they which are of faith, the same are the children of Abraham." All men having faith in God are here called 'the sons of Abraham's faith,'—the name Abraham meaning 'the faithful.' **wherever** they may be found throughout the world.

450 **in his seed**, in a scion of Abraham's family: the Messiah.

451-5. Then (rising from the grave) he shall ascend to the highest of heavens vanquishing all his foes and thine through the air. There in the upper regions of the air he shall take Satan by surprise, bind him in chains, and there leave him in an utterly confounded or bewildered state.

451. **the Heaven of Heavens**, the highest of heavens, the empyrean where the Son lives with the Father.

452-3. Comp. *Col. 2, 15*, "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." **his foes and thine**, the principalities and powers mentioned above. These were divisions of the falling angels,—they are not to be taken in any earthly sense. **surprise**, take by storm.

454. Satan. Comp. *Rev. XX. 2*, "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Satan is called the Serpent because he seduced man in the likeness of a serpent. He is called the Prince of Air because, as Satan himself explains addressing his followers in *Par. Reg. I. 40-46*,

"O ancient powers of air, and this wide-world; .
(For much more willingly I mention air,
This our old conquest, than remember hell,
Our hated habitation).

In *Ephes ii.* 2, Satan is called "the Prince of the power of the air, the spirit that now worketh in the children of disobedience."

455. Milton's authority is *Rev.* 20. 1 3., "I saw an angel come down from heaven, having the sky of the bottomless pit and a great chain in his hand. And he laid hold on the dragon.....And cast him unto the bottomless pit, and shut him up.....that he should deceive the nations no more." Hence, it appears that though *there* in "there confounded leave," seems to refer to air, it really means "the bottomless pit." **confounded**, in confusion.

456-65. Then (after coquering Satan in the way) the Son shall enter heaven in glory and sit at the Father's right hand exalted high above all the angels of heaven. There shall he remain until when on the last day of the world, the day of judgment, he comes down again to judge the living and the dead, to condemn the unfaithful and permit the faithful, both in heaven and on earth, to live in bliss. For then shall the earth again be Paradise, perhaps a far happier Paradise, full of days happier than those that have gone before.

456. The expression "enter into glory" is a reminiscence of *Luke xxiv.* 26. The 'glory' is that of the heaven of heavens. **resume**, reassume, occupy again.

457. **exalted high**, both in the physical and spiritual sense—1) occupying a throne far above that of the rest, (2) raised in glory.

458. **names** angels. Comp. *Ephes.* I 20-21, God... "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come."

thence, out of heaven.

459. When this world shall be ripe, or fit, for destruction; that is, on the last day of the world, the day of doom.

460. * *Luke* 21. 27, "And then shall they see the Son of Man coming in a cloud with power and great glory." **quick**, the living.

461-3. **unfaithful**, unbelieving, heathen. **His faithful** men having faith in Christ. **receive into**, permit them to live in. Comp. *John* 5. 28 9, "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, And shall come forth; they that have done good, into the resurrection of life; and they that have done evil, unto the resurrection of damnation."

464. **all**, fully, in every respect.

*465. **this** place or garden. **and** shall have days for happier than now. The reference is to the Millennium or one thousand years of peace when Christ shall live with the faithful on the earth.

467. Michael paused because he had no further to say having come down to the great period or termination of the world. **At** at, i.e., as though at. **sire**, Adam.

468. **Replete with**, full of.

469-73. Infinite is the goodness of God that shall turn evil to good, cause all this good to come of evil—goodness that works greater wonders than the miracle of light springing out of darkness at the beginning of the creation.

469. It is the incalculable, infinite goodness of God.

471. The goodness that shall turn evil to good. The sin that man was tempted to commit, has been productive of good to him because it touched the heart of God and made him send down "his only begotten son that whosoever believeth in him shall not perish but have everlasting life." This was the infinite goodness of God to mankind.

472-3. Greater, more wonderful, was the goodness of God to man now in saving man from spiritual darkness than when at the beginning he caused light to spring out of darkness. brought forth, caused to spring. The reference is to the opening verses of *Genesis*.

473-78. I do not know whether I should be sorry for the sin I committed, which I thus first brought into the world, or rather rejoice that my sin shall be the cause of so much good to the world, greater glory to God and greatest mercy from God to men, and shall make the grace of God prevail over his anger or indignation at the fall of man.

475. Sin done by me and occasioned to the world by me, *i.e.*, through my sin. The original sin of Adam tainted all mankind.

476. Or rather be more glad than sorry that more good than evil has been the consequence of my sinful conduct.

477. Greater good than evil because my sin has given God occasion to show his glory, good will and mercy to mankind by sending down his Son to suffer for them in atonement of their sins. The text remembered is 2 *Cor.* 4. 15. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." The fall of man has been the occasion of God's mercy towards him. It has thus secured greater glory to God and greater mercy for mankind—both ways it has been a source of good, not evil.

478. The *grace*, mercy, forgiveness, of God shall prevail over his wrath or indignation of at the fall of Man.

479. Here Milton takes up another theme, namely, the state of the church after the death of its great founder.

479-82. Tell me what shall become of the few faithful disciples after the Master's death, seeing that these shall be left thenceforth among a whole world of unbelievers.

479. our Deliverer, the Messiah.

480. betide, happen to. the few faithful disciples of his.

401. the unfaithful herd, a whole world of unbelieving heathens. herd, multitude.

482 Heathens that are ~~incapable~~ capable of the true faith and are therefore the persecutors of it. The Jews had been the enemies of Truth

402-3 What shall become of his disciples? Who shall guide them, defend them? Will not the heathens deal with these helpless disciples more cruelly or perversely than they dealt with him when they crucified him?

then, when the Master has left them they, the heathens, "the enemies of truth."

deal Worse with, treat more relentlessly.

they dealt when they crucified him.

485-97. Michael replied that the ~~enemies~~ enemies of truth would persecute them. But Christ, according to the promise of God, shall send down to his faithful a comforter in the shape of the spirit of God residing within them, shall write upon their hearts the law of faith working through love, and shall further arm them with the true christian armour,—and with these the faithful shall resist and baffle all persecutions, do all that men can do though fiercely assaulted and hard beset. Against cruel persecutions they shall thus be soothed with mental peace and consolation and shall be providentially supported in a manner that shall amaze their proudest persecutors

This passage is a string of Biblical texts

486-8 The construction is 'from heaven he shall send a comforter in the shape of the promise of the Father who like the Spirit of God, shall always dwell within them. The texts remembered, are *John* xv 26, "When the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the father, he shall testify of me". and *Luke* 24 49, "And behold, I send the promise of my Father upon you" within them, *i.e.* in their heart. A divine spirit shall fill them, an ardent love of truth and righteousness, and these shall sustain them through all persecutions

488-90. And to guide them in all truth, shall write upon their hearts the law of faith working through love, *i.e.* faith and work done out of loving faith or universal charity shall keep them in the path of truth or righteousness. The reference is to *Gal* 5 6, "in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love", and also to *John* 16. 13, "Howbeit when he, the spirit of truth, is come, he will guide you unto all truth."

490-1. He shall also arm them with the armour of the spirit. Comp *Eph* vi 11, "Put on the whole armour of God" This armour is described in 14-17, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And having your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to

quench all the fiery dirts of the wicked (p. 492) ; And take the helmet of salvation, and the sword of the spirit, which is the word of God".

492. and quench etc., extinguish the consuming wrath of Satan's hostility, break his poisoned arrows. See quotation above.

493-4. They shall thus be able to do what man, not afraid of these and though hard beset, assaulted, to the death, can do against the assaults and fiery dirts of Satan. The persecutors of the faithful are identified with Satan. Perhaps a reminiscence of *Gal. 6. 12*, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places."

495. Soothed mentally with consolations from God.

496. supported. i.e. providentially sustained. so as, in such a manner as.

497-502. The spirit of God shall first inspire the Apostles who will carry the gospel to all nations, and then all who are baptized, and shall endow them with the power of speaking in all languages and of doing miracles as Jesus Christ did before them.

This is an amplification of *Acts 2. 4*, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."

498. Poured, sent down. Apostles, direct disciples of Christ.

499. evangelize, carry the good news to, spread the gospel among. then on, i.e. 'then poured on.'

500. Shall endue or endow them with the wondrous gift of speaking in all languages and doing miracles. Perhaps this gift has continued in the wonderful facility which missionaries possess in learning foreign languages.

502-7. The Apostles shall win great numbers of men of all nations to receive from them the gospel of Christ and at last having well having done their work, and the time appointed for them to live on the earth run out, and having also left written records of the work done by them, they die.

504. the tidings etc., i.e. the gospel of good news or salvation brought by Christ.

505. ministry, work of ministering to the world's spiritual needs. race well run, life well lived. Comp. "let us run with patience the race that is set before us" (*Heb. 12. 1*.)

506. doctrine, teachings. story, history of the work done by them. written left, left recorded in the *Acts* and the *Gospels*.

507 ff. Henceforth Milton apparently traces the history of the Roman Catholic Church from the Apostolic time downwards but really takes occasion to indulge once again in a fierce invective against the Anglican clergy. His prose pamphlets are interspersed with such

invectives and his poetry not unfrequently coloured by these. Witness particularly, for instance, *Lycidas* and *Comus* in which Laud is held up to ridicule. The charge he brought against them was as in this passage that they had turned the pure word of God into a source of gain and profit to themselves ;—"The hungry sheep look up, and are not fed."

507-14. No sooner were the Apostles dead than, as they had predicted, in their places stepped forth teachers who like wolves turned the sacred and divine gospels into vile means of satisfying their love of gain and ambition and corrupted the pure word of God, recorded in the scriptures and not to be understood except by a devout and reverent study of them by seeking to interpret them to subserve their personal ends in the light of many superstitious observances and false traditions.

507. **forewarn**, predicted. The reference is to *Acts* 20-29., "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

508. **fo:**, as. **grievous**, terrible, committing horrible devastations in the church. **wolves**, comp. *Lyc.* 128-9,

"Besides what the grim wolf with privy paw
Daily devours apace, and nothing said."

Also *Sonnet on Cromwell*,

"—hireling wolves, whose gospel is their maw."

509-11. Who to subserve their own personal advantage shall turn the sacred scriptures into means of gain and ambition to themselves. That is, these false teachers shall enter the church and profess to teach the gospel merely for lucre and gratifying their own vile aspiration for power and position in the estimation of men. **sacred mysteries of Heaven**, the gospels, the holy scriptures. **lucre**, gain.

511-14. In these lines properly understood, Milton brings in a sharp contrast between the importance which is attached to tradition by the Anglican and the Catholic church respectively. Tradition implies that which was taught by oral instruction, in opposition to that which had been committed to writing. Instructions so conveyed were liable to be corrupted. Hence the christian church has been divided on the subject of what is called traditionary exposition of the scriptures. The Anglican church believes that "holy scripture containeth all things necessary to salvation," being the sole rule of faith. The church of Rome, on the other hand, allows a co-ordinate authority to unwritten traditions handed down in the church from the apostles. Milton with the Anglicans believes that the truth is recorded in the scriptures and may be gathered thence by a devout and reverent study of them. His charge against the Catholic church is that it for its own mean advantage has incorporated unwarranted traditions with the

Bible and thereby introduced many superstitions into the church, tainting and corrupting the pure faith of Christ.

The construction is : 'and shall with superstitions and traditions taint the truth left recorded only in the scriptures, though not to be understood except by the spirit' : *i.e.* by a devout and reverent study. **Left only**, indicates Milton's idea that the truth is *not* to be found in traditions or any where else except the pure pages of the scriptures. **Though** etc, though the truth cannot be gleaned from the Bible except by a devout study of it. We have here Milton's approved way of reading the Bible.

514-24. Then shall the Roman church though still pretending to possess only spiritual powers, assume to itself temporal names, titles, positions, and power ; it shall vaunt of being alone the possessor of the holy spirit though that spirit was vouchsafed to all believers in Christ ; and taking its stand on this pretence, it shall seek by means of its temporal authority to force on the consciences of men doctrines and laws which are neither recorded in the Bible nor conformable to what the spirit tells the heart to be true, *i.e.* those that the natural instinct of man enlightened by the grace of God suggests to be true.

This is indignant repudiation of the power which the Roman Popes for long possessed and exercised over the political and social, temporal affairs of mediaeval Europe, dethroning sovereigns and setting up new ones, persecuting men for faith through that most unholy of all human organs of oppression called the Holy Office or the Inquisition.

415. to avail themselves of, to take to themselves, to help themselves with. **names**, *i.e.* temporal names etc.

576-7. *i.e.* they shall then begin to assume temporal power with all its adjuncts, namely, titles, ranks etc. The reference is to a regular body of church officers established by the Popes.

They join secular power in the sense of taking upon themselves to interfere with the temporal affairs of the different European countries at the time. The Popes thus come to misappropriate to themselves a sort of temporal authority. **feigning**, pretending.

518. **By spiritual**, *i.e.* by spiritual power alone,

518-20. Believing that they are the sole repositories of the holy spirit of God, the spirit which was promised and given equally to all true believers. They believed and asked others to believe that St. Peter had left the keys of heaven and hell to them, the Roman church forming the only door-way to salvation. The reference may also be to the fact that the scriptures were not as yet translated into the vernaculars of Europe and therefore not accessible to all Christians for whom evidently they were meant. The Roman bishops also pretended to possess the exclusive right of reading and interpreting the Bible.

from that pretence, taking this stand upon this false claim.

521-2. They by the exercise of their wicked (temporal) power, force their own invented spiritual laws on the faith of others. The reference is to the persecutions for faith inaugurated by the Roman church and carried on through the Inquisition. **carnal, wicked.** For the meaning, comp. 1 *Cor.* 3. 3, "For ye are yet carnal: where-as there is among you envying, and strife, and divisions, are ye not carnal"?

522-4. These spiritual laws originating with them are such as none shall find recorded in the Scriptures by the Apostles or on their hearts by the spirit within them. These laws shall not be such as one can find *enrolled* or recorded in the scriptures or according with those that the spirit shall *engrave*, write, on their own hearts. **the spirit within** is every man's natural religious instinct or conscience. **engrave, write.**

524-30. They will thus commit an outrage on God's saving grace and the freedom of conscience or worship which it implies. The trusting of new and unheard-of spiritual laws upon men's conscience, means nothing less than their being deprived of liberty of spiritual worship and thence of the grace of God. They will thus demolish the faith of men and thus demolish, as it were, living temples of God, for man is but a temple of God, a temple built by his own faith not another's. Their conduct will have the effect of demolishing these temples because no one on earth is infallible in matters of faith against the faith or conscience of another.

525-6. **force, outrage.** Milton has a sonnet 'on the new forces of conscience.' **the spirit of Grace**, god's saving grace or pardon. They force it and its *consort*, i.e., constant, inseparable companion, spiritual freedom,—because they misappropriate it to themselves, calling themselves the repositories of it, and requiring others to seek it of them though God meant it to be universal and unlimited. The text remembered is 2 *Cor.* iii. 17. where the spirit of the Lord is, there is liberty."

526-8. A man by faith makes him the temple of God. This temple must needs be built by the man himself, and not another as in the case of a brick and mortar temple. The Roman popes shall *unbuild* or demolish these living temples because they shall pretend to be able to create or uncreate faith, give or take away faith by "carnal power." The text relied upon is 1 *Cor.* vi. 19, "What I know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Also 1 *Cor.* iii. 17, "The temple of God is holy, which temple ye are."

529-30. i.e. Who is there who can call himself infallible in matters of faith and conscience and thus pretend to dictate to others *true* faith and worship. **against**, not *in* but when setting themselves against or pretending to instruct others or condemn other men's faith as *erroneal* or mistaken. **can be heard**, can be regarded. **infallible**, without error or liberty to err.

530-7. But there will be found many who will presume to be infallible in faith and conscience, and so take to persecuting others who keep to the worship of truth and spirit, they themselves having renounced the true spiritual worship in favour of certain external rites and fine ceremonies which they call religion. The result shall be that there will no more be found truth on the earth and works of faith shall become a rare thing.

530. **presume** to call themselves infallible in faith and conscience.

531-3. And from this false pretence of infallibleness shall follow violent persecutions of men who keep to the true spiritual worship. **persevere**, keep to. the worship of Spirit and Truth, *i.e.* the true spiritual worship: *spiritual* worship being opposed to *their* reverence for outward *rites*, and *true* worship to their fondness for *forms*.

533-5. The persecutors themselves forming by far the greater number of men, shall consider that it is religion to adhere to certain external rites and fine ceremonies—they shall thus abandon the *true*, *spiritual* worship. **specious**, fine looking but hollow. Milton, it appears, was not much in favour of mere ceremonies in religion. No deep souls are.

535-7. Truth and faith shall in time disappear from the world, **Bestruck** etc, befouled with the dirt and filth of scorn or derision; spoken ill of and slandered. *Truth* is a matter of belief; *faith* leads to righteous work. *of*, *i.e.* done out of.

537-44. So shall persecutions etc., come to prevail in the world, and the world grow an evil place, cruel to good men, helpful to the evil groaning under the weight of its own sins and misdeeds, until the day comes, the day of rest to the just and vengeance on the wicked, and the seed of woman comes down, he who was lately promised by God to be sent down in thy behalf and has now been more amply and vividly made known to thee in this narrative of mine as the Saviour and Redeemer of thy race.

538, malignant to the good, benignant to bad men.

539. **her own weight**, the weight of her own sins. **groaning under**, heavily oppressed with.

540. **respiration**, rest; "the times of refreshing" (Acts iii. 19).

542. Of Him, the seed of woman, who was promised even in the judgment with which Adam was judged, to be sent down to his aid. **promised to thy aid**, *i.e.* to come or to be sent down to thy aid against the serpent.

543-4. It was then an obscure, not very clear, prophecy, for Adam could not know *then* who the promised seed of woman was, but now more amply and vividly made known to him in Michael's narrative, as the Saviour of humanity. **amplified**, more clearly and fully.

545-51. On that day he will come down from the heavens in all the resplendent glory of the Father, dissolve the world with all its sins, and raise from the ashes of the old, a new world with a new heaven and a new earth, and a new generation of beings to be continued endlessly in peace and love and virtue and the fruits of righteous conduct, namely, joy and eternal happiness.

545. Comp. *Matt.* 24-30, they shall see the Son of Man coming in the clouds of heaven with power and great glory"; also 2 *Thess* i. 7, "the Lord Jesus shall be revealed from heaven with his mighty angels."

546-7. Comp. 2 *Thess.* i. 8., "In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." **perverted**, turned away from the right path, sinful.

548 ff. Comp. *Par. Lost* iii. 334-8.

"The world shall burn, and from her ashes spring
New Heaven and Earth, wherein the Just shall dwell,
And after all their tribulations long
See golden days, fruitful of golden deeds,
With joy and love triumphing, and fair truth."

548. **the conflagrant mass**, the burning ashes of the earth. The Biblical prophecy about the destruction of the world is that it shall be burnt up by fire. **purged and refined**, purified by fire, as gold is.

549. This is a prophecy of the Millenium, 1000 years of joy and happiness on the earth. **Ages of endless date**, eternal duration. The new heaven and earth, thus purified and burnt clear of sins, shall continue endlessly.

551. The fruits of righteousness are joy and supreme, unending happiness.

552. **last**, for the last time.

553-6. The blest Archangel had in his narrative compassed the entire duration of the earth from the beginning to the end and gone even beyond that and spoken of the "ages of endless date" which shall follow the destruction of the old, and creation of the new, world.

553. **prediction**, prophetic narrative. **seer blest**, most profound prophet or seer into the world's future, Archangel Michael.

554. Narrated the incidents of this fleeting world, the world of human time, and carried thy story to time that stands always and is fixed; i.e. to the eternity that is to follow the destruction of the world. **Measured**, compassed, transient, brief, fleeting. **Time**, as opposed to 'Time fixed'; human Time, time that shall run out its race until the time comes that shall stand fixed and motionless and shall never end.

555. **Beyond** the end of human time. **all abyss**, a profound measureless eternity. *Abyss, lit.* means, 'the bottomless'; but is generally spoken of the ocean; 'here of time or eternity'.

557-60. I leave this place now greatly instructed and with great peace of mind, and with the knowledge of the present and the future that this small mind of mine can contain. My aspiration to know more was merely foolish.

558. **my all**, due share, full amount.

559. **what**, as much as. **vessel**, small body or mind.

560. Adam had eaten of the fruit of the tree of knowledge aspiring to be like a god in knowledge. This he now regretfully admits to have been mere folly on his part. He had known what he should, nay, what he could. To want to know more is in all cases foolish. Read 'it' before 'was.'

561-73. Henceforth, I learn that it is best and wisest for men—

(1) to obey God.

(2) to love and fear Him.

(3) to live as though always in the eye of God.

(4) to accept with reverence what God gives.

(5) to depend solely on Him in the knowledge that he is always merciful towards all created things, that he overcomes evil by good, by small things accomplishes great, by things that are supposed to be weak subverts him who relies merely on worldly-strength, by things that are meek subverts him who builds his faith in worldly-wisdom.

(6) to know that the mightiest victory for a man is to suffer patiently in the cause of truth, and that to the faithful death is no death but the gateway to eternal life, this being the great lesson taught me by the death the great and divine Redeemer dies for man.

561. 'To obey God,' is the first lesson he learns—because his disobedience had been the cause of all his woe.

562. 'To believe that there is only God and to love and revere him. "The fear of God is the beginning of wisdom" (*Proverb*). to walk, i.e. to live. So in *Luke*, "Walking in all the ordinances and commandments of the Lord blameless."

563. **observe**, duly regard or abide by.

564. **His providence**, what God in his mercy provides or dispenses.

565. Knowing that he is merciful, etc. Comp. *Psalms* CXLV.

"The Lord is good to all : and his tender mercies are over all his works."

566. still, always. See *Rom.* xii. 21, "Be not overcome of evil, but overcome evil with good."

by small, etc., *i.e.*, by small things doing great ones.

567-9. Comp. *1 Cor.* i. 27, "God hath chosen the weak things of the world to confound things that are mighty" By things that are supposed to be weak he overcomes the strongest, by the meekest the wisest. The fact is the spirit is always more powerful than matter; virtue always triumphs. The worldly-strong and the worldly-wise, however they may boast of their power, are no match for those that may be weak in earthly concerns but strong in faith, for those that may be meek even simple or foolish in worldly affairs but strong in righteousness. Blessed are the meek, blessed are they that are oppressed and not the worldly-wise or the worldly-strong. To the good christian Jesus Christ is the type of this victory. The weakest and the meekest of men, he has triumphed over all earth's principalities and powers.

569-73. That the highest victory consists in bearing patiently and courageously all persecutions for righteousness' sake. This suffering in the virtue of fortitude, the best of virtues, in respect of or to secure the highest victory.

571. To the faithful death is no end but only the gate or passage to eternal life.

572-3. This great truth, namely, death carries us to eternal life, is the lesson I learn from the example set by the Messiah whom I now look upon as my great deliverer.

574. last, for the last time. Their conversation was now drawing to a close. See on l. 552.

575-81. Having known this thou hast known all. No greater wisdom is possible to thee (or to mankind) though thou shouldst know all the stars, all the planetary bodies, all the secrets of the sea, all works of nature, all works of God in heaven, earth or sea. Greater good follows from this knowledge than if thou shouldst enjoy all the wealth that is to be found on the earth or rule over the entire earth as thy sole and undisputed empire.

575. the sum, *i.e.*, the sum-total; all wisdom in its entirety. Wisdom is knowledge touched with reverence. Knowledge is of things we see; wisdom is faith or reverence for God as the result of knowledge.

577. the ethereal powers, I explain as heavenly or planetary bodies and their influences.

578. Deep, the sea.

581. Shouldst enjoy the rule over all the earth as one empire under thee.

581-7. As thou art wise in the knowledge of God, let thy deeds be righteous; be faithful, patient, virtuous, temperate. Love all, have universal love, this love is the essence of righteous conduct. And then though thou hast got to leave Paradise, by far a happier Paradise than the one thou art leaving, thou shalt carry or feel in thy soul.

The whole is built upon the following text in *2 Pet i. 5-7*, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" Comp. also, *1 Cor xiii 13*, "but the greatest of these is charity."

582. Deeds answerable to thy knowledge of God. **answerable to, i.e.** deeds as great in virtue as thy knowledge is great; corresponding to; commensurate with

584. Love will in the time to come be called by the name charity. Charity-universal brotherhood or sympathy. **soul**, essence of all virtues; "mother of them all."

585. **loth**, unwilling

587. **within thee**, in the peace and happiness of mind: in the knowledge and performance of good.

588-9 **this top of speculation**, this high hill. The expression is doubly appropriate: (1) they stood upon a high mountain from which they could command the prospect all around, comp. "a speculative height"; and (2) they now reached the highest point of philosophy or speculative wisdom.

589-90. The precise hour has now come when we must perforce separate from each other and leave this place. **Exacts**, enforces, demands.

590-4. The cherub watch (xi. 120) stationed by me on yonder hill expect now the signal to move, and the flaming sword waving round and round in front of them, gives a plain enough indication that we must no longer stay here but remove from this place.

594. **In signal of remove**, as a sign that we must remove or leave this place. *Remove* as a noun occurs in Goldsmith, "And drags at each remove a lengthening chain." In this sense Shakespeare has 'remotion.'

595-605. I have calmed Eve also with gentle dreams that portend good, I have composed all her spirits to submission to God and humility. At due time, let her know what thou hast learned of me now, chiefly that which it concerns her to know of, namely, that it would be her seed or progeny that would bring deliverance to all mankind. So live you together in harmony for many a long year to come, sad indeed for the past but happier for what shall happen in the future.

595-6. I have claimed her violently-agitated mind with dreams that are gentle as portending good and not evil. **portending**, prognosticating, foretelling. **good**, namely, 'the happy end' of all her misery in that her seed shall bring deliverance to mankind.

Composed, calmed. To, so as to (teach her to yield to God and his providence with humility).

591. **season fit**, proper time. due moment.

598. Tell her all thou hast heard.

599. Tell her chiefly what it may be of importance for her to know.

600-1. Namely that the deliverance of mankind comes by her seed for it was foretold to come of a woman's seed. **Seed**, progeny.

602-3. So that through all the long life of yours you may live happily in unison with each other in the knowledge of the same happy future for you both.

many days. Comp. *Gen. v. 5*, "And all the days that Adam lived were 930 years."

604. **With cause**, reasonably. **cheered**, happy.

605. **With meditation on**, thinking of, in the knowledge of. **the happy end**, the glorious future of thy progeny; the happiness which forms the end or termination of thy line.

607. Having come down from the hill Adam ran before the Archangel to the place where Eve lay sleeping.

608. **found her waked**; but in the Argument, Adam "wakens Eve."

609. **not sad**, "perhaps the most pathetic touch in this pathetic passage" (*Browne*). **received**, addressed.

611-14. I know though I had been sleeping—I know because even in dream God visits the soul of the sleeper and has inspired me when lately I fell asleep with weariness, with dreams that augur well of the future.

611. **is also** comes to the soul even in sleep, is always with man even when he sleeps. **and dreams** etc, and propitious dreams which he has sent *advise*, inform, me, presaging some great good. Notice that the revelation to Adam took the shape of a vision, that to Eve of a dream. "Vision", Bacon says, "are clearer revelations of God than dreams."

615-6. To go with thee is to stay here, *i.e.* Paradise. Wherever thou art, there is paradise. Notice the quibble.

616-7. To stay on in Paradise without thee is, as it were, or as painful, as leaving Paradise unwillingly. Where thou goest, that is my native soil. See xi. 290-3.

619. Thou art exiled from Paradise for my sin. **wilful crime**, crime of wilfulness, wilfully committed.

620-1. Though exiled from Paradise I yet carry this consolation, this reassuring hope, with me. *secure*, is either adjective qualifying 'consolation,' meaning 'soul-relieving,' or adverb modifying 'carry' meaning 'assuredly or certainly.'

621-3. The consolation she carries with her, is that though all were lost by and through her, of her shall be born the great deliverer by whom, all shall be restored, Paradise shall be regained.

622-3. Though unworthy of God's favour, such favour is vouchsafed unto me even, that the Promised Seed brought unto the world by me shall restore all. *the Promised Seed*, the Messiah, the Son of Man promised to be set down by God for the salvation of mankind.

625-32. By this time Michael stood near them, and the cherub host came down from the hill where they were stationed and moved on in a glittering array towards the position they were to occupy, and as they so moved on above the ground they looked like a mist at evening that hangs over a river or glides over a marsh closing around the labourer and following him as he cuts his way through it moving homeward.

626. *the other hill* is that on which Michael had left them standing.

627-9. The Cherubim, all in bright array, descended from this hill and glided meteorous on the ground on to the station fixed for them. *station*, position or place of watching. *meteorous*, "lifted off the ground, high in air". This is the literal meaning. But here it means also, 'like a body of stars, like a bright sparkling comet.'

629-30. And so they looked like an evening mist that rising from a river glides over a marsh. *marish*, marsh. This is the old form of 'marsh' surviving even in Milton's time but now obsolete. In IX 179-80 Milton similarly compares Satan to "a black mist low-creeping" The mist here is *not* a black one.

631-2. And as the labourer returning homeward at evening cuts his way through the mist, the mist gathers fast again, and becomes one solid mass.

632-4. The sword of God raised aloft in front of the cherubic host, brandished before them with a blaze as fierce as that of a comet. A *comet* is always a portentous phenomenon.

Notice how many circumstances are here adduced to make the end awful and imposing : the comparison with the evening mist, the sword brandishing like a comet, etc.

634-6. The sword threw out a fierce heat which like the fierce, burning heat of Africa, dried up that temperate region, or caused the mild temperature of the place burn as with fire. *which*, the sword.

634. *torrid heat*, fierce, burning heat ; or heat like that of a torrid region, it being put in contrast to 'temperate below.'

635. And heat scorching as that of Lybia of Africa. *vapour*,

heat. This is the classical sense. the **Lybian air**, African atmosphere. **adust**, scorched, burnt, inflamed.

636. **parch**, withered, dried. Comp. ii, "the *parching* air burns froze." **that temperate clime**, the mild, genial atmosphere of Paradise. *Temperate*, neither 'too hot' nor too cold but mild, genial pleasant.

637-40. Addison pointed out that Milton was here remembering *Gen. xix.* 16, "But he lingered; and the men laid hold upon his hand."

Michael saw that Adam and Eve yet lingered there and catching hold of them hastily to the eastern gate and down the hill to the plain below, and then suddenly he vanished.

637. **either, both, the hastening Angel**, Michael. *Hastening* is here used proleptically, *i.e.* caught hold of them and hastened them out or in the attitude of doing so.

639 **the cliff**, the hill on which Paradise was founded.

640. **subjected**, lying below or beneath the hill.

641-4. Adam and Eve looked back and beheld the waving-sword flaming all over the eastern gate, and saw also that the gate was crowded with the dreadful faces and burning arms of the cherubim.

643. **brand**, sword. Properly a torch; hence a sword from its glitter,

644. **Thronged**, crowded, with the awe-inspiring-faces and fiery arms of the cherubic host.

645. Naturally a few drops of tears came out of their eyes but they soon wiped them off.

647. God was their guide and protector in the wide world which now lay before them.

648-9. **solitary**, lonely, the angel having left them.

Much critical ink has been wasted on this beautiful couplet Addison proposed to omit it because as he said it strikes a note of sadness whereas an epic should conclude happily. Bentley had the audacity to make a couplet of his own as more in harmony with the solemnity of the occasion—perhaps more in harmony with the many absurdities he proposed. But the couplet as it is had the benefit of Milton's most judicious criticism as he allowed it to stand unchanged for the first two editions. It indicates briefly but in the most splendid convincing way the resignation to loss, "not without sorrow but without impious and stubborn repining on the part of the first parents of mankind. With Providence as their sure, never-failing guide they took their solitary way through the world—their way however solitary they could never be but in the full light and consciousness of God's Grace:—the conclusion is an eminently appropriate one as befitting entirely the religious character of the epic that has in the completest way, justified the ways of God to men."

